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CHURCH ARCHITECTURE CONSIDERED,

IN

RELATION TO THE MIND OF THE CHURCH SINCE AND BEFORE THE REFORMATION:

IN

TWO ADDRESSES,

DELIVERED ON

THE 7TH OF FEBRUARY AND THE 7TH OF MARCH, 1843,

TO THE

DOWN AND CONNOR AND DROMORE

CHURCH ARCHITECTURE SOCIETY,

BY THE LORD BISHOP OF THE DIOCESE,

PRESIDENT:

AND PRINTED AT THE SOCIETY'S REQUEST.

"We ought greatly to rejoice and give God thanks, that our Churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy house and his place of prayer.....that such superstitious and idolatrous manners as were utterly naught, and defaced God's glory, are utterly abolished, as they most justly deserved: and yet those things, that either God was honoured with, or his people edified, are decently retained, and in our Churches comely practised."—*Second Part of the Homily of the Place and Time of Prayer.*

BELFAST:

GEORGE PHILLIPS, BRIDGE-STREET.

GRANT & BOLTON, DUBLIN; RIVINGTONS, LONDON; J. H. PARKER, OXFORD; STEVENSON, CAMBRIDGE.

1843.

PRINTED AT THE ULSTER TIMES OFFICE, ARTHUR-PLACE AND
GEORGE'S-LANE, BELFAST.

INTRODUCTORY NOTICE.

One of the most pleasurable and profitable intellectual features of the present day is the study of Ecclesiastical Architecture: a study not only free from all rational objection, but deserving the attention of all those, who, with opportunities for cultivating, have understandings capable of enjoying it, and feelings which prompt them to promote God's honour by the improvement of the places consecrated to his worship.

Favourable opportunities for prosecuting this study are but of late date. Before Mr. Warton put forth his celebrated note in his "Observations on the Faerie Queen of Spencer," the subject of our national mediæval Architecture was little regarded by the British publick. He was followed by the Rev. J. Bentham, in his History of Ely Cathedral; by Captain Gross, in his Preface to the Antiquities of England; and by the Rev. J. Milner, in his History and Antiquities of Winchester. I recollect the time when the publication of these Essays in a collective form by Mr. Taylor, at the Architectural Library, Holborn, in 1800,

was received with much gratification by those who were desirous of information on the subject; and the collection, scanty and imperfect as it was, became the chief guide to their inquiries.

Early in this century the publication of these Essays was followed by more scientifick, better digested, and more copious and valuable works: such as Mr. Carter's folio volume on the "Ancient Architecture of England;" Mr. Britton's series on our "Architectural Antiquities" and "Cathedrals;" the Rev. George Millers' "Cathedral of Ely;" Mr. Rickman's "Attempt to discriminate the styles of English Architecture;" Mr. Kendall's "Elucidation of the principles of English Architecture;" Messrs. Neale and Le Keux's "Views of Collegiate and Parochial Churches;" with others, down to the present period, wherein continual accessions have been made, and are making, to the means of improvement possessed by the Architectural Student.

Meanwhile a fresh impulse, and accumulated funds of knowledge, have been contributed by several associations of individuals in pursuit of the same object. For this end two Societies have been instituted with congenial character in the two Universities of England, and others in several of the English Dioceses. Hitherto the taste has shown itself in Ireland but in a single instance. As, however, there is unquestionably room for the improvement of Ecclesiastical Architecture in this portion of the empire, so we may trust that opportunities will not be wanting for its cultivation.

The obvious courses, in which Architectural inquiries are apt to proceed, are those of studying and comparing the different styles; of ascertaining their ages; of marking their peculiarities; of defining their boundaries and unfolding their intertexture; of tracing them through their several gradations; of applying them to practical use in the restoration of aged and decayed edifices, in the correction of such as have been depraved by injurious treatment, and in the construction of new fabricks on sound principles and after approved models.

But, besides these general purposes, there are two in particular which appear specially worthy of the attention of the Architectural Student.

1. At the era of the Reformation, much alteration was introduced into the economy of our Churches. Whilst many provisions, which had previously existed in them, were annulled, many were nevertheless retained; and upon these latter others of fresh enactment were engrafted. An accurate acquaintance with these things is requisite in the members of the Church, so that we may not deviate into the adoption of what she approves not, or into the rejection of what she approves, in the structure, furniture, and disposition of her buildings. To the establishment and elucidation of this principle, the former of the two following treatises is applied.

2. The other purpose, to which I alluded, is the light which may be thrown on the condition of the Church before

the Reformation, by a study of her architecture. As her provisions since that period have been adapted to the purified simplicity of her doctrine and worship, so her previous provisions are palpable and tangible arguments of her former errors and corruptions. The stoups, the lavatories, and the aumbreys; the rood-lofts, the images, and the shrines; the canopies and the chapels and the altars; the Easter sepulchres and the confessionals; in a word, all the particulars which distinguish the former from the actual condition of our places of worship, are so many examples of the Romish departure from God's truth. The second of these treatises is devoted to the illustration of this argument.

By such examples as these proof is given, that, besides in its relation to Architectural beauty and excellence, the study of Church Architecture is valuable in its relation to purity of doctrine and conformity of worship. The two following treatises, which convey an exposition of these views, having been delivered at meetings of the Down and Connor and Dromore Church Architecture Society, are now printed at their request: the Society having, as I understand, by such request expressed a general concurrence in the sentiments of the treatises, however the responsibility for individual positions may rest more particularly on the author: who, in further exposition of his sentiments on certain collateral matters, takes the liberty of referring the reader to "The Beauty of Holiness," a sermon, preached

by him at the consecration of St. James's Chapel of Ease, in the parish of Hillsborough, December 30, 1842; and published at the request of the Marquis of Downshire, and others of the respectable Laity, as well as Clergy, of the diocese, in the same form as the two following treatises.

In exemplification of some of the remarks advanced in the former of the two treatises, engravings are introduced, for the most part from national specimens. No. 1, is an imaginary ground plan for a small building, agreeing with the Church's rules and principles in its direction, structure, furniture, and arrangement. No. 2, is the west end of the interior of Armagh Cathedral, with the baptismal font near the entrance. No. 3, is the east end, with the chancel, of Hillsborough Church. No. 4, shows the communion plate of Dromore Cathedral, the gift, partly of the wife of Bishop Jeremy Taylor, and partly of one of his successors in that bishoprick. No. 5, is the interior of the Church of Donaghcloney, or Waringstown, presenting the pulpit an reading pew, together with the general accommodation for the congregation, and the handsome raftered roof. In No. 6, are introduced specimens of open seats, such as are described in the treatise: the simpler forms from an English Church, Sabridgeworth, Hertfordshire, in default of an Irish specimen; those with the ornamented finials from the Cathedral of Armagh. I ought to add, that these illustrations have been introduced on the suggestion

of the Archdeacon of Down, who also drew the designs for the lithographer.

Similar illustrations of the second address would be curious and valuable, but opportunities of supplying them have not hitherto occurred. I take the liberty, therefore, of remarking, that an acceptable service would be rendered to the Society by any member or friend, who would kindly present to it sketches of any of the Irish examples mentioned in that address: such as the holy-water niches, or piscinæ at Court Abbey, Bennada, Aghaboe, and Holy Cross; the aumbrey at Killaloe; the Shrine of the Holy Trinity, at Lough-kee; the chapels and altars at Quin Abbey, and Ballintubber; the Shrine of St. Manchan, at Tuam; the Confessionals, so called, at Rosserick, Moyne, Hore Abbey, and Aghaboe; and the Sedilia at Adair, Ardfert, and Youghal; or of any other the like remnants of architectural antiquity which I may have failed of specifying.

R. D. C. & D.

Down and Connor House,
March 30, 1843.

CHURCH ARCHITECTURE

TO BE REGULATED BY

THE LAWS AND PRINCIPLES OF THE CHURCH.

IN

AN ADDRESS

AT THE

FIRST QUARTERLY MEETING

OF THE

DOWN AND CONNOR AND DROMORE

Church Architecture Society,

FEBRUARY 7, 1843,

BY THE PRESIDENT.

"Let all things be done among you," saith St. Paul, "in a seemly and due order."—*Book of Common Prayer, of Ceremonies.*

"The Church hath power to decree rites or ceremonies."—*Art.* xx.

"And thou shalt rear up the Tabernacle, according to the fashion thereof which was showed thee in the mount."—*Exod.* xxvi. 30.

BELFAST:
GEORGE PHILLIPS, BRIDGE-STREET.
GRANT & BOLTON, DUBLIN; RIVINGTONS, LONDON; J. H. PARKER, OXFORD; STEVENSON, CAMBRIDGE.
1843.

CHURCH ARCHITECTURE,

&c. &c.

GENTLEMEN AND BRETHREN,

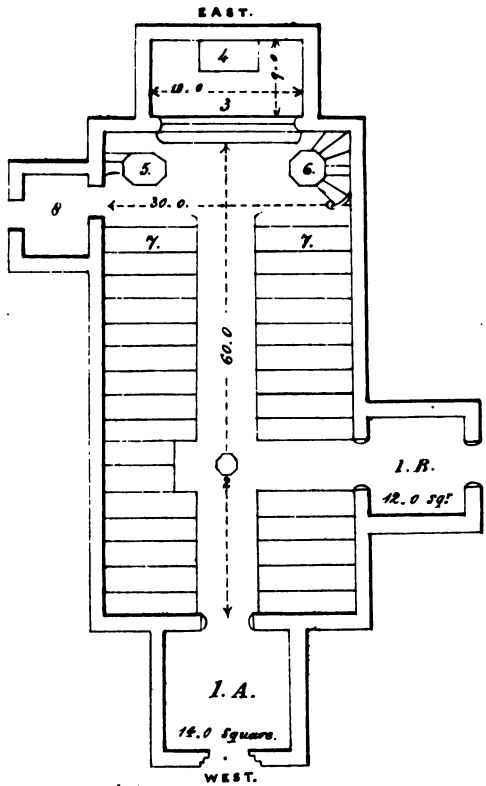
IN Societies formed for the encouragement of useful learning in things, whether religious or secular, and holding periodical assemblies of their members, it is not unusual for those who fill the office, wherein I have been placed by your kindness, to take occasional opportunities for submitting their sentiments to the consideration of the associates in relation to the objects of their association. Accordingly, at the institution of this, our Diocesan Church Architecture Society, I availed myself of that privilege, the exercise of which, with your permission, I now purpose to repeat, on occasion of this our first quarterly meeting; and I am the rather disposed to avail myself of it at present, because the course of observation, which I have in my mind to follow, will tend, if I mistake not, to assure us of the practical value of the study of Ecclesiastical Architecture; by directing our thoughts to a contemplation, not of the comparative beauty and excellence of different styles of building, and of suitable ornaments and embellishments of our sacred edifices, topicks, however, well worthy of our attention; but rather of matters

Practical Value of Study of Ecclesiastical Architecture.

more essential, because more intimately connected with our publick worship: and such as may serve also, not only to guide ourselves aright, but to satisfy others of the rectitude of the principles which we take for our guidance.

Gentlemen, in the brief address, to which I have just alluded, I noticed several topicks which were likely to take the attention of a Church Architecture Society, and illustrated them by examples, calculated to excite a local interest in our proceedings. On the present occasion, I request to be indulged in laying before you and unfolding a certain principle, which ought, as I apprehend, always to actuate the Ecclesiastical Architect, as well as all those who devote themselves to the improvement of Ecclesiastical Architecture, namely, a regard to the mind of the Church herself. You will, I trust, concur with me readily in the opinion, that in the erection and arrangement and melioration of the Church's edifices, the Church's judgment should be, as far as possible, our guide. Her judgment in this respect is to be found scattered over her Rubricks and her Canons, pronounced more or less explicitly, as the case may be. Cultivators of Church Architecture are in the habit of referring to it occasionally; but I am not aware of any treatise, wherein it is laid down for the basis of a general Architectural system. I have, therefore, made it my business to collect these scattered judgments together: and the result, with your good leave, shall now be submitted, as a rule for our guidance in studying the interior of the fabricks of the Church.

Mind of the Church to be followed in Ecclesiastical Architecture.



Plan of a Church,

AGREEABLE TO THE PRINCIPLES OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

1.A.—West Tower or 1.B.—S.W. Porch.
2.—The FONT. 3.—The CHANCEL.
4.—The Lord's Table. 5.—The Reading Pew.
6.—The Pulpit. 7.—Single Seats or Pews.
8.—A Vestry-room.

Scale, 24 FEET TO AN INCH. Accommodation, 250.

1. The first topick to which I would advert, being that which must be first brought under consideration, as preliminary to the building of a Church, is its position or direction. This should be east and west; the upper, and that which is designed to be the highest and chief part of the building, being situated eastward. Such was the usage, for the most part, in the early ages of Christianity: such continued to be the usage generally throughout Christendom in the succeeding ages; and such usage has been of later ages perpetuated in the edifices belonging to the Churches, or to the now United Church, of England and Ireland.

Eastward Direction of Churches.

This position of a Church, indeed, is not, so far as I am aware, absolutely and expressly enjoined by law; but the usage, ancient as it is, and general and perpetual, appears to be assumed and recognised both by the Canons and by the Rubrick. This inference is deducible from the 82nd English Canon, which directs "that the Ten Commandments be set up on the east end of every church and chapel, where the people may best see and read the same;" and from the 94th Irish Canon, which directs, that for the celebration of the Holy Communion, "a fair table be placed at the east end of the Church or Chancel." Now our ancient churches had been built, as is matter of notoriety, with their upper ends towards the east. These directions were given in conformity with that position, the same buildings, which had been used for the publick services of religion theretofore, being intended for the same use thereafter, with such adaptation, as circumstances might require, to the reformed views and provisions of the Church. The position, then, of her sacred buildings was thus recognised and approved by the Church respectively

Recognised by Canons.

of England and Ireland; and not only so, but it was taken for granted likewise, as being to be preserved in such buildings as might be thereafter erected: for "the setting up of the Ten Commandments on the east end of every church and chapel, where the people may best see and read the same," and "the placing of a fair table at the east end of the Church or chancel," would not be reconcileable with a position which should fix the upper end of the building towards the west.

And by Rubrick.

Again the Rubrick before the administration of the Lord's Supper directs, that the ministring "Priest shall stand at the north side of the table." Now this Rubrick presupposes the eastward position of the Lord's table with respect to the building, or the part of the building, in which it is situated, "whether in the body of the church or in the chancel," either of these being permitted by the law; but the latter, as there will be occasion to mention hereafter, having been long established by custom, and sanctioned by the manifest approbation of the Church's governours. For our present purpose it is to be observed, that "the north side of the table" is the right hand or upper side of it, that being deemed the station of pre-eminence, and therefore the most proper for the officiating priest, that so the assisting minister, if there be one, may occupy the inferior station on the left hand, or lower side. Such is the rule, and such appears to be the theory of the Church. Practically, the table being placed towards the east, the ministring priest, in obedience to the Rubrick, takes his appropriate station "on the north," or upper, "side of the table; "the gospel side," as it was not unfrequently called: but, if we suppose the table to be placed towards the west, the minister must then either violate the Rubrick,

Priest to stand at the North Side of the Communion Table.

if he takes the right hand, or upper side, of the table, which is thus become the south side; or, by obeying the Rubrick, must take the left hand and lower side on the north, thus placing himself in a different station from that to which, in appearance and by common use, he has been appointed: and in either case his conduct is calculated to perplex the considerate and sober-minded among his people, and to distress them with a painful sense, that all things are not done so as to contribute to the maintenance of "a decent order in the Church."

Duty of observing Ceremonial Ordinances.

It may be, that, in the estimation of some persons, questions such as these are of little moment: my answer is, that of themselves they are so; but where a rule for the observance of her ministers has been prescribed by the Church, it is the duty of her ministers to observe it. However, for the sake of the authority, the sentiments of the Church herself shall be submitted to your consideration in her own language. Thus then she speaks in the valuable preliminary to her Book of Common Prayer—"Of ceremonies, why some be abolished and some retained." "Although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God: 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order:' the appointment of which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto." The order then of the Church being, that the Priest shall say the service of the Holy Communion

"standing at the north side of the table," it is his duty there to stand; and the building should of course be constructed that he may be able so to do.

Thus the mind of the Church is unfolded as to the position of her places of publick worship, and withal the reason for our constructing such places towards the east, and the impropriety and inconvenient consequence of an inversion of that position. The spirit of modern innovation indeed has sometimes disturbed this ecclesiastical arrangement, although for the foregoing reasons it ought to be studiously observed and maintained, unless perhaps where a serious difficulty, presented by the intended site of a church to be erected, may appear to exact some deviation from the strict eastward bearing of the edifice. In fact the east may be regarded, not so much for a single point in the heavens, as for the quarter where the sun rises: so that the limits of his rising at the solstices, being respectively about 40 degrees to the north and south of the due eastern point, may be fairly taken as the rule for defining the orientality of churches; according to the Greek phrase, which is much more commonly used in the plural than in the singular number, the "risings" or "springings of the sun," denoting those parts where the solar light first rises or springs up respectively, any where between the solstitial points. In cases of difficulty then, a deviation, if really exacted by local circumstances, is perhaps fairly admissible, provided the regulating principle of a general easterly direction be kept in view and observed. Such a latitude has been exemplified in earlier times, and has been occasionally taken in churches recently built in ours. But, if conceded in a spirit of indulgence, it ought to be accepted with modera-

Deviation from eastward position when and how far admissible.

tion, and with a determination to adhere as closely as possible to the rule.

Interior of Churches.

2. Having thus ascertained the proper position of a church, we proceed to consider its several parts, as adapted to its several purposes, for administering God's holy sacraments, for celebrating his holy worship, for teaching his holy word, and in all these for promoting the edification of his people.

Origin of Baptismal fonts.

In the first ages of Christianity the holy sacrament of baptism was administered without the church: and the earliest structures erected for that purpose were baptisteries, distinct from the main edifice, but connected with it; containing each a fountain or pool of water, wherein persons were baptized. By degrees, however, persons were taken for baptism, first into the church-porch, and then into the church itself: and there in the process of time "fonts" came to be erected for the solemn administration of that holy ordinance, in imitation of the earlier fountains in the baptisteries. Hence the baptismal fonts, which exist in our ancient churches, and which ought no less to be placed of necessity in all of modern erection: for such is the plain injunction of the ecclesiastical law: of the 81st English canon, which "appoints, that there shall be a font of stone in every church and chapel where baptism is to be ministered; the same to be set in the ancient usual places; in which font only the minister shall baptize publickly": and of the 94th Irish canon, which enjoins the Churchwardens to provide "a font

of stone" to be "set in the ancient usual place for the ministration of baptism."

Upon these canonical injunctions three observations may be made for the use of such persons as apply their minds to the building of modern churches. First, as to the indispensable necessity of a font being provided: for in these canons it is absolutely ordered; and the order is moreover confirmed by the Rubrick, which directs the sponsors and people with the children that are to be baptised, to "be ready at the font," and moreover directs that the priest "coming to the font, and standing there," shall minister baptism. Thus, if fonts have been omitted from sacred edifices, in either division of the United Church of England and Ireland, the omission has been a manifest violation of the law; whether it may have proceeded from ignorance or inadvertence, or wilful neglect, or an indifference to ritual conformity. I shall refrain also from particularising instances; although, assuming the existence of the fact, it will be deemed, I trust, not unfit to be specially submitted to the thoughts of a society for the improvement of Church Architecture.

Necessity of fonts.

Secondly, it is required by the above-cited canons, that the font be "a font of stone." Ritualists have assigned a cause for this material being ordered, with reference to the "rock," from which the water, typical of baptism, flowed in the wilderness; and to the "corner-stone" and the "rock," which are scriptural emblems of our blessed Lord, who gave forth the living water. But, whether or not he approve of the cause assigned, it is the office of the Church Architect to have respect to the order, and so to provide for baptism "a font of stone."

Fonts to be of stone.

Again, the font is to be "set in the ancient usual place:" so says the English, so likewise says the Irish canon. The "place" is specified, together with the reason for it, by Bishop Sparrow in his *Rationale on the Common Prayer:* "Fonts were set at first some distance from the church: after, in the church-porch, and that significantly, because baptism is the entrance into the Church mystical, as the porch to the temple. At the last, they got into the Church:" To this Wheatly subjoins, "as it is now usual among us," and adds, that "they still keep the lower end." Bishop Sparrow, before his elevation to the episcopate, was one of the Episcopal Divines appointed by the King's Commission to revise the Book of Common Prayer in 1661; and his exposition, just given from his *Rationale,* is agreeable to that of his brethren and himself at the Savoy Conference. "The Font usually stands, as it did in primitive times, at or near the Church door, to signify that baptism was the entrance into the Church mystical: *we are all baptized into one body,* 1 Cor. xii. 13." Such then is the place for the baptismal font, "the ancient usual place;" "the lower end of the Church;" "at or near the Church door." And there the Church Architect, who knows his profession, and acts upon the principles and rules of the Church, will place it: and not in a modern unusual place, not at the upper end of the Church, not in the Chancel, not hard by or within the rails of the Communion Table, thus confounding "the entrance into the Church mystical" with a confirmed and mature establishment in it.

To be set near the entrance of the Church.

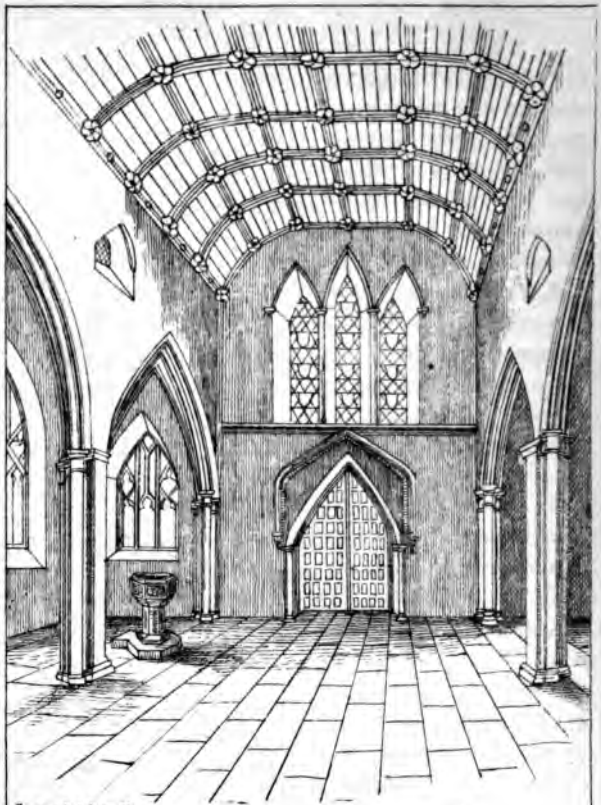
Not at the upper end.

Such an error as this, for an error it unquestionably is, should be guarded against by those who are concerned in our eccle-

Errors incautiously committed to be corrected.

siastical architecture, and who would desire that "all things be done among us," as St. Paul and the Church say, "in a seemly and due order:" if such an error has been incautiously committed, occasion should be taken for correcting it. And on the principle now put forward and explained, this meeting will, I trust, partake my pleasure when I report, that in two parish Churches of the diocese of Down, where the font had been incautiously advanced into the chancel or upper end of the sacred building, it has been recently withdrawn, and now occupies a station more agreeable to "the ancient usual place," nearer to the lower end, and westward of the pulpit and reading-seat. It may be heard also, as it is mentioned, with satisfaction, that in one of the same parishes, in a chapel of ease recently built by our Diocesan Church Accommodation Society, is to be seen a baptismal font on a platform, raised on an ascent of two or three steps above the area of the building. Such an elevated position, thus rendering the font prominent and conspicuous, although not prescribed by the rules, is in accordance with the principles of the Church, who provides for the ministration of baptism so "that the congregation there present may testify the receiving of those that be newly baptized into the number of Christ's Church:" and examples of it are not infrequent in parochial Churches of earlier times, representations of some of which may be cited from different publications on ecclesiastical architecture: as in Tewkesbury Church, Gloucestershire; Worstead and Stalham, Norfolk; Hales Owen, Shropshire; from Neale's Views of Parochial Churches in Great Britain: St. Aldate's and St. Martin's, or Carfax, Oxford, from Skelton's Oxonia Antiqua Restaurata: in the Baptistery of Luton, Bedfordshire, from Carter's Ancient Architecture; in Fotheringay,

Fonts on an elevation.



From a sketch by the Revd. A. Irwin.

Font at the West Door,

OF THE METROPOLITAN CATHEDRAL

OF S^T PATRICK,

ARMAGH.

Northamptonshire, from the Oxford Architecture Society's Memoirs of Gothic Churches; and in St. Edward's Cambridge, of which last example a beautiful engraving has been lately published in a separate plate by the Cambridge Camden Society. An elevated font may be seen in this country also, in the Cathedral of Armagh, recently restored, as you well know, by the munificence, in these days perhaps unparalleled, of the Lord Primate. The elaborate and beautiful sculpture of the ancient font had been almost obliterated by time and neglect, and was found incapable of revival: traces however of the original design were sufficiently apparent to allow of their being copied by a skilful artist; and a new work of art has accordingly been produced in London after the model of the former, and constitutes an appropriate appurtenance to the metropolitan Church of Ireland, being erected in a distinguished station near the west door of the Cathedral.

Font in Armagh Cathedral.

In our early Churches provision was commonly made of a pipe or drain, which, on the removal of a plug after baptism, carried off the water into the earth, or elsewhere, as more convenient. Whether this has been continued in modern Churches, I am not prepared to say. But the use of it is obvious with reference to one of our rubrickal directions: for the vessel, being thus emptied, is in a state for being submitted to the operation of the law, which directs, that on baptism being about to be ministered "the font is then to be filled with pure water:" so that the font itself may be the baptismal laver, and not, in the words of Bishop Montague's Articles of Inquiry in 1638, "some basin, bowl, or bucket filled with water set therein:" the font, and not, as he elsewhere observes, "at the minister's pew, nor in a bason of water thither brought.

Use of Drains or Pipes.

and set upon some moveable frame, nor in any bucket or bowl dish."

Upon this topick I shall only add, that an accurate observance of the Church's mind should seem to dictate the erection of fonts, capable of containing an infant.

Fonts for Immersion.

The Rubrick prescribes that "the Priest shall dip the child in the water:" but, on a certificate "that the child is weak, it shall suffice to pour water upon it." Thus, immersion is the rule, affusion the exception. But in practice affusion is become the rule, and immersion is well nigh a nonentity. Still, if the friends of a child should require immersion, "certifying the priest that the child may well endure it," the duty of the priest, I presume, would be, to "dip it in the water:" and I remember a case which occurred a few years ago at Bath, in the parish of Walcot, wherein, on a parent requiring the immersion of his child, the parish authorities provided a font of sufficient capacity for the occasion. In our ancient churches such fonts are common, and they certainly present a becoming and venerable appearance in those sacred edifices. Of this character is the font already noticed in the cathedral of Armagh. In this diocese there are some, as mentioned in my inaugural address, capable, perhaps, of being used for immersion, but they do not rival the character of the early specimens of art. I may add, that the shape of the bason is left, by the judgment of the Church, indifferent and indefinite; and no value seems in my mind to belong to the symbolical argument for an octagon, as put forward by the Cambridge Camden Society.

Shape of Fonts indifferent.

3. It has occurred to me already to specify the distinction between the lower and the upper parts of churches. That distinction now requires to be enlarged upon, with a further view to our legal provisions for the celebration of divine worship.

Two parts of a Church.

Churches, after ancient precedents, consist of two parts: the "*navis*," "nave," or *body* of the church, because, in times past, the fabrick of the church, as to the "nave," or *body*, was built somewhat in the form and fashion of a ship: and the "*sacrarium*," or "chancel," the division being of old made by "*cancelli*," lattices, balusters, or rails, a frame of open work, so constructed as not to intercept the sight. From these "*cancelli*" was derived the term "chancel." The two parts are distinguished from each other in the Rubrick before the Order for Morning and Evening Prayer, and in the 82nd of the English Canons, and the 94th of the Irish.

The Nave.

The Chancel.

Of these two parts, which were respectively the lower and the upper divisions of the fabrick, the "nave" was common to all the people who assembled for publick worship; the "chancel" was proper and peculiar to the ministers of religion, and was accounted withal a *sacrarium*—a sacred recess or sanctuary, being usually raised above the pavement of the nave by steps of ascent: either by a single step, as in Stanton Harcourt, published by the Oxford Architecture Society; or by a double step, as in Dorchester, Oxfordshire, in Britton's Chronological History; or by steps succeeding each other after brief intervals, as at St. Cross, Hampshire, in Britton's History, and at St. Peter's, Oxford, and Stratford-upon-Avon, in Neale's Views of Parochial Churches; or by longer con-

Its elevated position.

tinuous flights, as at Tewskesbury and St. Alban's, in Neale's Views, and at Romsey, as represented by Britton.

In an early period of the Reformation, attempts were made by violence to destroy this distinction, to demolish the chancels, to tear down the open lattices or frame-work which separated them from the body of the church, to level the steps which led up to them, wherever such existed, and to deprive them, in a word, of all indications of peculiar sanctity. Hence an order was issued, at the review of the Book of Common Prayer, in the fifth year of King Edward the Sixth, and was incorporated with the Rubrick of his Second Book, that "the Chancels shall remain as they have done in times past;" that is to say, distinguished from the body of the Church, as they had previously been, by their open frame-work, and by their steps of ascent, wherever such existed.

Rubrick concerning Chancels.

The same Rubrick was preserved in the Book of Common Prayer, as re-enacted in the reign of Queen Elizabeth; and the churches retained their "chancels," with their appurtenances, as they had done theretofore. But these things again became special objects of sectarian malevolence and outrage in the Great Rebellion: and numberless are the recorded instances, besides those of which there is no record, but of which there can be no doubt, of chancels profaned and demolished; of their fences being disfigured, broken down, and burnt; and of their steps being digged up and levelled.

But the pious and sober feeling of reverence for holy things and places rose, at length, above the turbulent spirit of fanatical extravagance, which actuated the enemies of the Church to these licentious outrages. With a sound and wholesome profession of religion, there revived again a corresponding veneration for the provisions made aforetime for its due

maintenance and celebration. And again, it was re-enacted, on the revision and re-establishment of our Book of Common Prayer, "The Chancels shall remain as they have done in times past:" distinguished, therefore, by their situation and accompaniments, from the bodies or naves of the Churches.

Now in force.

This enactment is still part of the law of the Church, being retained in the Rubrick before the Order of Daily Prayer in our Liturgy: and, accordingly, the Church Architect, in compliance with this law of the Church, will endeavour, so far as practicable, to include a "chancel" in his plan of ecclesiastical buildings, to distinguish it by marked lines of separation from the body of the Church, to secure it from becoming a place of common resort and thoroughfare for the people or lay officers of the Church, and to seclude and devote it to its own peculiar uses. Modern Churches are apt to be remarkable for the scantiness, the shallowness, and indistinctness, of their Chancels; being indeed little, if anything, more than a recess, at the east end of the Church, with perhaps one or two steps, but with no other distinction, for the Lord's Table. In some of our Churches there are no Chancels at all: unless by Chancels be understood the mere space in front of the Communion Table, inclosed by rails, whether or not it be otherwise more distinctly severed from the body of the Church so as to constitute, as it were, a separate apartment: the room also, at each side of the rails, being perhaps occupied by pews for lay members of the congregation.

Character of modern Chancels.

Of one of our Diocesan Churches, namely, that of Garvaghy in the diocese of Dromore, the Chancel, which originally formed part of the sacred edifice, is no longer in existence.

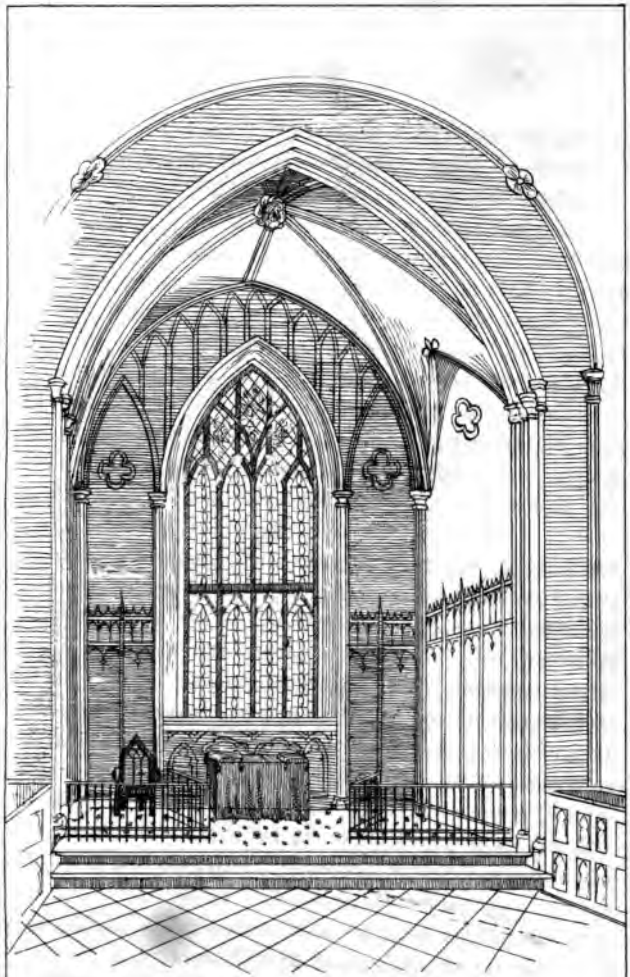
Removal of a Chancel.

The Church was built towards the end of the 17th century, probably about the period of the restoration of Dromore Cathedral, in 1665. But a thorough repair was made in 1780, when the Chancel was taken away by a vote of vestry, the alleged cause being the difficulty of hearing the minister at the Communion Table. It may have been about this time, or somewhat later, that, for accommodating a parishioner with a pew in the same Church, the Baptismal font, which had occupied its lawful place at one side of the Church door, was removed to another situation; and that for displaying the taste of a Churchwarden, the natural colour of the porphyry, of which the font was constructed, such as is now to be seen in Dromore Cathedral, was obliterated by a coat of unsightly paint. But this by the way.

Communion Table Rails.

Reverting to the rails at the Communion Table, to which I just now alluded, it may be noticed, that these fences do not stand on the footing of authority, either rubrical or canonical. Altar-rails were in use, though not in common use, before the Reformation. In the succeeding times of Queen Elizabeth, and again of King James the First, they gradually became still more customary under the patronage of some of our most distinguished Prelates of that age. For example, in the curious Articles of Inquiry by Bishop Montague, occurs the question—"Is your Communion Table inclosed and ranged about with a rail of joyner's and turner's work, close enough to keep out dogs from going in, and profaning that holy place?—and is there a door of the same work to open and shut? Do any persons presume to enter thereinto, except such as be in holy orders?"

In the convocation holden in the reign of King Charles the First, in 1640, it was ordered that "the holy table should be



W. H. Mount, del.

Chancel of Hillsborough Church

enclosed with rails." The canons, however, agreed upon in that convocation, did not at the time receive the sanction of Parliament, nor were they confirmed by the Act of Uniformity, after the Restoration of King Charles the Second; and thus, although they may be regarded as speaking the mind of the Church at the period of their being agreed on, they do not carry the authority of a complete and permanent law. So far, however, as they have authority, it may be pleaded for the use of rails at the Communion Table: which use has been recommended, moreover, to succeeding ages by the previous adoption of the Church and the approbation of her Prelates, in whose steps their successors in the government of the Church have in this respect seen cause to tread.

Their qualified authority.

Such is the qualified authority for the "rails" at our Communion Tables, which, whilst their utility is obvious for the ministration of the Lord's Supper, supply at all times, notwithstanding the hint of the Cambridge Camden Society in their disfavour, a valuable protection against the profane intrusion on the precincts of the holy table, but more especially, as is most commonly the case in modern Churches, in places where there is no Chancel-screen. It were well, indeed, if modern Church-builders would at all times so use these rails as to be a protection to the holy table. More than one instance have fallen under my notice in Churches of modern construction, not any of those built by our Diocesan Church Accommodation Society, where a partition of a few feet of deal board, to form a sort of vestry-room, has been erected behind the Communion Table; and a regular passage has been established from the said vestry-room into the body of the Church, across the Chancel

Their utility.

Ill arrangement of Chancels.

(so to speak,) and in front of the holy table, for the traffick of the servants of the Church in their menial occupations: an arrangement which I venture to characterise as highly offensive, both for usurping a space otherwise appropriated by the Church, and for desecrating and secularising the sanctuary.

Chancel proper place for the Communion Table.

4. The principal use to which the Chancel is appropriated is the ministration of the Holy Communion of the Lord's Supper, being, as it is, the proper place for the Communion Table.

The Rubrick, indeed, before the Communion service says, that "the Table at the Communion time shall stand in the body of the Church or the Chancel:" and the same latitude is allowed by the 82nd English canon. But custom seems to have decided the alternative, with the manifest approbation of the governors of the Church; and the Chancel, with a few steps of ascent, is become the almost universal place of the Lord's Table, and of the administration of the Holy Communion. And agreeable to this is the 94th Irish canon, which appoints, that "the table shall be placed at the east end of the Church or Chancel:" its constant place, according to the English canon likewise, at all ordinary times.

Indefinite Rubrick determined.

Thus situated, the Table is required to be "a convenient and decent table," "from time to time to be kept and repaired in sufficient and seemly manner," as the English Canon directs; "a

Proper character of the Communion Table.

fair table," according to the Irish Canon: not, therefore, a shabby, unsightly, ricketty piece of furniture, such as would disgrace a common private dwelling. And its covering is to be conformable; "a carpet of silk, or other decent stuff, in time of divine service, and a fair linen cloth, at the time of the ministration, as becometh that table," as prescribed by the Canons, both English and Irish: not therefore a blurred and blotted, a tarnished and torn covering, such as would impeach the neatness and cleanliness of an ordinary housewife. As to the material the law is indefinite: and it should seem to be complied with by the employment of either wood or stone, provided the table be of an appearance suited to its station and purpose.

Observations, such as these, will not, I trust, be deemed unworthy of the attention of those who are associated with the object of improving the houses of God in our land: nor will you, I trust, deem it unworthy of notice, if your thoughts shall be directed to "the cup of silver," and "the clean and sweet standing pot or stoup of pewter, if not of purer metal," which the 94th and 95th Irish Canons prescribe for the celebration of the holy communion; or to "the Ten Commandments," which the 82d English Canon directs to be "set up on the east end of every Church or Chapel, where the people may best see and read the same." The injunction of the English Canon, though it does not form part of the Irish code, yet allowable, surely, and not unmeet to be adopted here, may lead to the suitable decoration of an Irish Church, as hath been the case in some earlier instances in this diocese, and as hath been lately witnessed in the new Church of Tyrella, and in the Chapel of Ease of St. James's, Hillsborough. And the penurious legal provision for the service of the

Its legal Furniture.

Improved by voluntary Offerings.

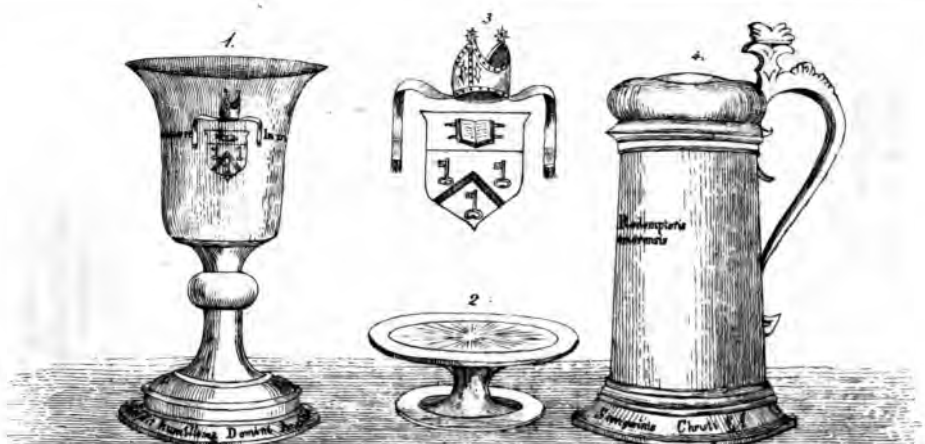
Lord's Table, more liberal however, than that of the 20th English Canon, which injoins the "pewter stoup" but omits the "silver cup," may prompt others of God's servants to imitate the example of pious generosity, whereby a noble lady has bestowed on the same Chapel of St. James's, as well as on the sister Chapel of St. John's, means for the seemly celebration of the Lord's Supper, in a gift to each, of a paten, chalice, and flagon, of silver, gilt, and handsomely inscribed with appropriate emblematical devices. In the neighbouring parish of Drumbeg likewise, at no distant period, a silver flagon for the holy communion was presented by a young lady of the parish. It may be observed, also, that the Ten Commandments, to which I just alluded, as set up, together with the Lord's Prayer and the Creed, in St. James's Chapel of Ease, were not only the offering of female piety, but the handy-work of female ingenuity and industry.

Correction of an error in Inaugural Address.

I may here take the opportunity of correcting an error in my Inaugural Address, where I was misled to state, that the plate for the communion at Dromore Cathedral was given by Bishop Taylor, as testified by an inscription upon it to that effect. In fact the plate was given, not by the Bishop, but by one of his family, as is sufficiently clear from the inscription, which was in this sort:—

In ministerium S S mysteriorum
In Ecclesia Christi Redemptoris
De Dromore
Deo dedit humillima Domini
Ancilla D. Joanna Taylor.

Whether Joanna Taylor was the wife or daughter of the Bishop, has been differently stated. One of his biographers,



Communion Plate of the Cathedral of Christ the Redeemer,

DROMORE.

Reduced from fullsized drawings by the Revd J. E. Lewis. 1. 2. Chalice and Paten given by Dame Joanna Taylor, wife of the Bishop, about 1665. 3. Coat of Arms on Chalice enlarged. 4. Flagon given by Bishop Tobias Pullen, 1703.

Archdeacon Bonney, affirms her to have been his daughter. Bishop Heber, in *his* life, gives his opinion that the giver was more likely to have been the wife. I concur in this opinion, for the reasons assigned in Bishop Heber's notes: besides that the language of the inscription appears to indicate the giver by a term, descriptive of the mistress of a family, if I rightly suppose the letter D. to be an abbreviation for Domina.

Communion Plate in Dromore Cathedral.

The plate consists of a chalice and a paten, both of pure silver, and engraven with the foregoing inscription: and it is remarkable that on the former is a shield, bearing a chevron, between three keys, two and one, upright, their bows downwards; and in chief an open Bible, surmounted by a mitre. This I cannot explain. But it will not appear impertinent if I add, that in the same Cathedral there is also a silver flagon, without any device, but inscribed—

D. O. M.
In usum Ecclesiæ Christi Redemptoris
de Dromore
Tobias Dromorensis Episcopus Humillimè
D. D. D.
An. Dom. 1703.
Poculum Benedictionis cui Benedicimus,
Nonne communio sanguinis Christi est?

The donor was Tobias Pullen, who presided in the See of Dromore from 1695 to 1713.

5. But I proceed with observing, that in early days after the Reformation, according to the First Book of King Edward the Sixth, not the Communion Service only, but the Morning and Evening Prayer, were wont to be read from the Chancel. In King Edward's Second Book, the latter services were directed to be "used in such place of the Church, Chapel, or Chancel, as the people may best hear." And, in any case of controversy, reference was to be made to the Ordinary. Contention and diversity being the consequence of this indefinite direction, at the accession of Queen Elizabeth the Rubrick was corrected after its present form, namely, that "the Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel:" concerning which our ritualists are generally of opinion, that by "the accustomed place" was at that time intended the former station, as prescribed in King Edward's First Book. This rule however was appointed with a provision, "except it shall be otherwise determined by the Ordinary of the place." And the result of this provision was, that for the ease, and at the solicitations, of the Clergy, and for the supposed convenience of the people, and with the sanction of the Ordinaries, the use of the Morning and Evening Prayer was by degrees transferred from the Chancel to the body of the Church, till it became a general, if not an universal practice, in pursuance of which, places were constructed in the latter for the accommodation of the reader. What had hitherto been matter of indulgence only, became, however, in the time of King James the First, subject of legal enactment. For in the year 1603, the 82d of the English Canons, then agreed upon by the Convocation, and published by his Majesty's authority, decreed that,

Place of Morning and Evening Prayer variable.

Defined by legal Enactment.

in all Churches and Chapels throughout the realm of England, "a convenient seat be made for the minister to read service in." The 94th of the Irish Canons, agreed upon and published by the like authority in 1634, directed also that there should be provided "a fit seat for the minister to read service in."

Minister's convenient and fit Seat.

This "convenient," or "fit seat for the minister" was noticed in the Book of Common Prayer for the first time upon its last revisal after King Charles the Second's Restoration. In the Rubrick, before the Commination, it was then appointed for the Priest to say the following service "in the reading-pew or pulpit:" the "pulpit" having been the only place specified for the reading of the service in the previous books, to which was now added the alternative of "the reading-pew," to all appearance the same as the reader's "fit" or "convenient seat." And hence it has been inferred, that this provision for the minister had, by this time, been made in every Church; and that when the revisors continued the Rubrick concerning "the Order for Morning and Evening Prayer," they probably intended that "the reading-pew," or, in the canonical phrase, "the minister's seat," should be understood by "the accustomed place." But, however this be, the determination of any question on the subject being left to "the Ordinary of the place," by the same Rubrick, the modern practice of making and using such provision for the ministration of the Church's daily services is sanctioned by canonical and rubrickal authority.

Or Reading-Pew.

It is plain, then, that in all our Churches provision ought to be made for the reading of the service in the body or nave: with respect, however, to the arrangement and situation of "the reading-seat for the minister" no precise directions are given,

Service to be read in the Nave.

so that a latitude is herein left to the Ecclesiastical Architect, subject, of course, to the approbation of the Ordinary.

Now for the *arrangement* in the first place, the mind of the Church, in the absence of more specifick injunctions, may with probability be inferred from a particular Rubrick, namely, that before the reading of the lessons; which directs the minister "that readeth" to be "so standing and turning himself, as he may best be heard of all such as are present." Upon which Rubrick Bishop Sparrow, in his *Rationale* on the Common Prayer, thus comments: "*Turning himself so as he may be best heard of all;* that is, turning towards the people; whereby it appears that immediately before the lessons he looked another way from the people, because here he is directed to turn towards them. This was the ancient custom of the Church of England, that the priest, who did officiate, in all those parts of the service which were directed to the people, turned himself towards them; as in the Absolution: (See the Rubrick before the Absolution at the Communion, *Then shall the Priest, or Bishop, if present, stand, and turning himself to the people, say, &c.)* So in the Benediction, reading of the lessons and holy commandments; but in those parts of the office, which were directed to God immediately, as prayers, hymns, lauds, confessions of faith or sins, he turned from the people; and for that purpose, in many Parish Churches of late, the reading-pew had one desk for the Bible, looking towards the people to the body of the Church, another for the Prayer-book, looking towards the east or upper end of the Chancel." "And very reasonable," adds Bishop Sparrow, "was this usage; for, when the people were spoken to, it was fit to look towards them; but, when

Arrangement of Reading Pew according to Rubrick.

Rubrick explained by Bishop Sparrow.

God was spoken to, it was fit to turn from the people." A similar account is given in his *Rational Illustration of the Book of Common Prayer*, by Mr. Wheatly, who, speaking of the custom of the minister looking different ways at different parts of the service, remarks that "it is a custom still observed in some Parish Churches, where the reading-pews have two desks," situated as we have already seen described by Bishop Sparrow.

And Mr. Wheatly.

Now Sparrow was consecrated Bishop of Exeter in 1667, and died Bishop of Norwich in 1685, having been at all times remarkable for his intelligent affection for the Book of Common Prayer; Wheatly, who was born the year after Sparrow's death, or in 1686, lived till 1742, having, in the meantime, published his Illustration, the value of which is universally acknowledged. So that from the testimony of these two eminent ritualists, we learn what interpretation, in the latter half of the seventeenth and the former half of the eighteenth century, was put upon the Rubrick, which directed the minister to "turn himself" at certain times to the people; how that interpretation had operated on the arrangement of the reading-pew in previous times; and how it still continued to operate on that arrangement in some of the English Parish Churches, even in Wheatly's time, about one hundred years ago. The different practice of having only one and the same desk for the Prayer-book and the Bible, and thus constraining the minister to read from each in the same direction, seems to have been growing up during that period, and has been the prevailing custom in our time. Without condemning this practice, which has had the tacit allowance of the ordinaries, I may, nevertheless, venture to

Practice of the Clergy in 17th and 18th centuries.

observe, that such an arrangement of "the reading-pew," as would enable the minister to vary his direction in the various parts of the service, would seem most agreeable to the general mind of the Church, as well as to a particular injunction. In a recent charge to his clergy, the Bishop of London apprizes them, that "he approves of, as convenient, though not necessary, the arrangement lately adopted in several Churches, where the reading-desk is near the east end of the Church, by which the clergyman looks towards the west while reading the lessons." In exemplification of this I may refer you to Neale's Views of Collegiate and Parochial Churches in Great Britain, published in 1824, where an interior view of Lambourne Church, Essex, represents the reading pew with two different desks, or ledges, at right angles to each other; whereof one, with a smaller book, evidently designed for the Book of Common Prayer, looks southward across the nave, and the other, supporting the Great Folio Bible, is directed along the nave towards the west. My foregoing observations will show on what ground of Church authority such an arrangement appears to me to rest, so that, if a "fit and convenient seat," or "reading-pew," for the minister, arranged in the way described by Bishop Sparrow and Mr. Wheatly, with one desk for the Prayer-book and another for the Bible, after the manner of a pew or seat recently formed in a Church of the diocese of Down, were to be proposed for adoption, the law of the Church seems to suggest no cause for superseding them by the modern provision of a single reading-desk: whereas, from the like consideration, an objection is suggested to the substitution proposed by the Cambridge Camden Society, of a "litany-stool and eagle-desk or lettern," instead of the

Practice most agreeable to the Church's mind.

"reading-pew;" namely, because such substitution is not agreeable to the orders of the Church.

6. But I alluded just now to the *situation* of the "reading-seat," which may be considered by the Church Architect best in connexion with the pulpit.—

Situation of Reading-seat.

Concerning this appurtenance the 83d English Canon directs, and the 94th Irish to much the same effect, that "in every Church shall be provided a comely and decent pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary, and be there seemly kept for the preaching of God's word." The existence of the pulpit appears to be presumed also in the Rubrick following the

And Pulpit.

Nicene Creed, where an order is given for the "Sermon or Homily:" after which the Priest is to "return to the Lord's Table." But the only mention of the "pulpit" made in the Book of Common Prayer is before the "Commination," where it stands in connexion with "the reading-pew."

Meanwhile for the situation of either of these provisions no express injunction has been given by the Church, except with reference to the discretion of the

How to be Regulated.

Ordinary. There are, however, certain principles, and withal certain rules, of the Church, which may guide an intelligent architect to a suitable situation.

In the estimation of the Church, the Chancel is the sanctuary, and the Communion Table the most sacred place.

These then should be regarded with peculiar reverence: and thus the position of the reading-pew and pulpit should not be such as to cause the reader or the preacher to turn his back upon "the holy table," the scene of the most solemn of our religious services; and thereby to have the appearance, at least, of treating it with neglect or indifference.

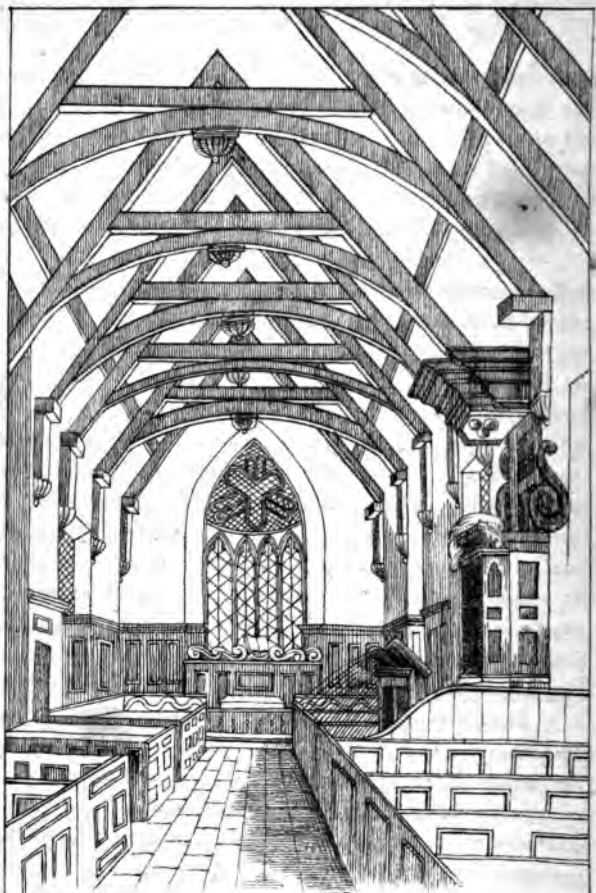
Minister's back not to be turned on the Lord's Table.

Again, the Holy Communion is the most characteristick and essential part of Christian worship: it is deemed by the Church as an ordinance of her Lord, "generally necessary to salvation;" and is pronounced by her an indispensable part of the duty of every member of her congregations. This should be kept constantly alive in the mind of every one: and accordingly the Holy Table should be so situated as to take, at all times, the eye and attention of every one, both when the enter, and whilst they continue in the Church; and it is worthy of the study of Christian caution, as it was with those, who, of old time, divided the bodies of churches from the chancels by an open frame work, so to construct their edifices as not to keep the Holy Table from the sight and thoughts of the people by any intervening impediment.

The Lord's Table to be kept in sight of the People.

Again, the whole of the communion service is directed to be read at the Lord's Table. The Lord's Table, therefore, should not be obstructed by any object, so as to intercept the sight and impede the hearing of the minister during that service: especially by reason of one Rubrick which directs, that in certain portions of the service he is to be "turning to the people;" and of another, that he is to "break the bread before the people," that is, in the people's sight. Another obvious objection exists, if the pulpit steps be so approximated to the

Sight and hearing of Minister not to be obstructed.



W. B. Mant. del.

Pulpit, Reading Pew, & East End

OF

DONACLONEY CHURCH, WARINGSTOWN,

Reduced from a Drawing by the Revd C. O'N. Heath, in possession of the Revd John Beatty.

Communion Table rails, as to obstruct the free passage of the communicants.

Thus the reading-seat and the pulpit ought not, unless of inevitable necessity, to occupy a station in front of the Communion Table. Their best position appears to be beside it, or rather on either side of it: the reading-seat for example on the north, and the pulpit on the south, so as to allow a full sight of the holy table, and a more perfect hearing of the minister, to the whole congregation; westward, at the same time, of the Chancel and the Chancel-screen, as in the Churches of the Holy Trinity, Cambridge, and of Croydon, Surrey, and in that of St. Mary and All Saints, Lambourne, Essex, all of which are represented in Neale's views; the two former with the reading-pew and pulpit on the north, the latter on the south side; but in any case somewhat in advance of the Holy Table, so as to concede to it its pre-eminence against the eastern wall of the sacred building.

Fit station of Reading-seat and Pulpit.

And this anticipates an observation concerning the position, which I have seen now and again assigned to the pulpit and reading-seat; such as for the assembled apparatus, step above step, to surmount the Communion Table, and the pulpit to be advanced to a bad eminence over all, against the eastern end of the Chancel. Such an arrangement, copied, I understand, from some continental Protestants, is palpably in contradiction of the Church's mind, which distinguishes, as we have seen, the Chancel from the Nave; the place of the Communion Table from the place of the reading-seat and pulpit; it is objectionable, besides, as allotting to the pulpit a station of superiority, which is calculated to impress the mind with an undue opinion of the pre-eminence of the

Their improper position at the east end.

exercise to which it is allotted. But instances of this arrangement are, I apprehend, by no means common. One, which I remember in the diocese of Connor, was corrected some years ago by the right feeling, and the active exertions, of the present venerable incumbent.

Relative elevation of Reading-seat and Pulpit.

As to the relative elevation of the reading-seat and the pulpit, the common practice of giving greater altitude to the latter is, on the whole, not objectionable, rather it is to be commended and continued. There may be, indeed, some danger apparently of magnifying the importance of preaching above that of praying. But, on the other hand, such elevation gives the minister a power of speaking more easily and emphatically, and enables the people to hear better and further off. At the same time, the lower station is more suitable to the humility of prayer; and the Church's forms of devotion, being familiar to the ears and understanding of her people, have little need of any extraordinary height. Of this anomaly, the most offensive specimen which I remember to have seen, is sketched in the Ecclesiologist, Vol. II., Nos. xiv. xv., where two twin boxes, precisely alike in size and shape, and closely attached to each other, are represented as appended to the east wall, and projecting over the Communion Table. In a word, however, the distinction between the pulpit and the reading-pew ought to be observed and manifested, not in name only, but in figure and appearance; and modern Church architects have betrayed much insensibility of the Church's spirit by elevating the minister's seat into a second pulpit.

7. I pass on, lastly, to the accommodation for the laity in our Churches, concerning which it is to be remarked, that the laws of the Church, canonical or rubrical, make no provision for the people of a convenient seat, much less of the sort of seat commonly called a pew.

Acccommodation for the people in Churches.

"Before the Reformation," observes Dr. Burn in his Ecclesiastical Law, "no seats were allowed, nor any distinct apartments in the Church assigned to distinct inhabitants, except for some very great persons. The seats that were, were moveable." Thus stools or settles seem to have been first introduced for individual ease; these were followed by benches for general use, "built of an uniformity," as Bishop Montague expresses it in his Articles of Inquiry, 1638, so as for the parishioners not "to hinder and incumber their neighbours in hearing God's word, and performing divine service." Such benches were commonly of massive oak, with a rail or back two or three feet high; fixed, laterally open to the nave: sometimes devoid of all ornament, except, perhaps, a moulding on the ridge, as in the Church of Sabridgeworth, Hertfordshire, represented in Neale's Views of Parochial and Collegiate Churches, and in Great Haseley Church, Oxfordshire, of which an interesting memoir has been recently published by the Oxford Architecture Society; and sometimes terminated by upright ends, which were surmounted by ornamental carved finials, commonly called poppy-heads, representations, namely, of flowers, fruits, foliage, and the like; such are still to be seen in many old Cathedral and Parish Churches; an example occurs in Great St. Mary's, the University Church of Cambridge, contained in Neale's Views:

Seats moveable.

Benches.

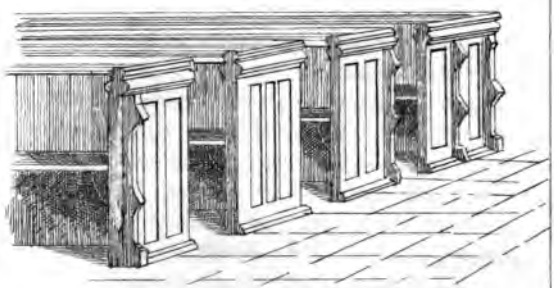
and ornaments of the same sort have been lately revived in the renovated Cathedral of Armagh.

It should seem, indeed, that some publick provision of this sort was made in an early period of the Reformation; for, in the First Book of Homilies, which was put forth in the reign of King Edward the Sixth, in "the sermon for repairing and keeping clean Churches," we find the following remarks.—"The second point, which appertaineth to the maintenance of God's house, is to have it well adorned, and comely and cleanly kept; which things may be the more easily reformed, when the Church is well repaired. For, like as men are well refreshed and comforted, when they find their houses having all things in good order, and all corners clean and sweet; so when God's house, the Church, is well adorned, with places convenient to sit in, with the pulpit for the preacher, with the Lord's Table for the ministration of his holy supper, with the font to christen in, and also is kept clean, comely, and sweetly; the people are more desirous and the more comforted to resort thither, and to tarry there the whole time appointed them." From the mention of "places convenient to sit in," in connection with "the pulpit for the preacher," "the Lord's table," and "the christening font," I am inclined to infer some publick accommodation for our congregations as early as King Edward the Sixth's reign, accommodation consisting probably of benches as just described.

Inference from the First Book of Homilies as to an early provision.

These, again, were followed by inclosed seats or pews; the history of which, in their origin and progress, is detailed in a pamphlet on that subject, published by the Cambridge Camden Society, and which I notice for the curious information con-

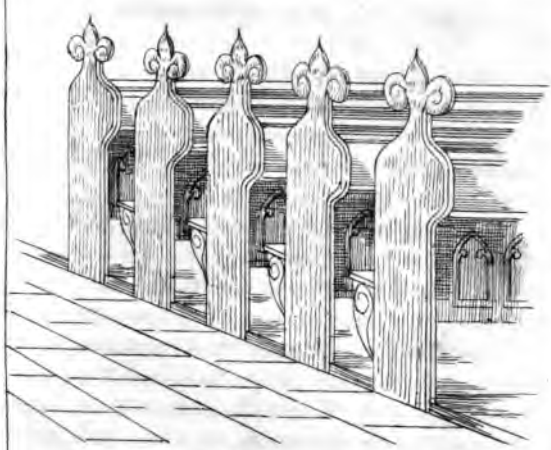
Inclosed seats or pews.



Antique Open Seats,

SABRIDGEWORTH CHURCH, HERTS,

from Neale's Views of British Churches.



W. B. Manf. deb.

Open Seats, Poppie Heads.

FROM

ARMAGH CATHEDRAL.

tained in it, without giving any opinion as to its aim. Objections have of late been entertained against pews, especially when of a square form and fenced by lofty partitions. Examples of these must be too obvious to need being particularised. But if engraved specimens be desired, such may be found in Neale's Views of Parochial Churches, as for instance, in those of St. Alban's, Hertfordshire; Yarmouth, Norfolk; Melford and Sudbury, Suffolk; and others. In modern times, recourse has been had to seats, narrow and single, but still inclosed. Among Neale's Views, Croydon Church affords a specimen of these, together with the earlier square pews. And more recently, a disposition in some persons has shown itself, and seems to be still increasing, for reverting to the open benches of our forefathers.

Rules not prescribed by the Church.

On those points the Church has prescribed no special rules for the guidance of the Ecclesiastical Architect; but there are some considerations connected with her acknowledged sentiments on certain collateral matters; with the composition of her congregations; with the purposes of their assembling; and with the means of accomplishing those purposes; from which the architect, if he be imbued with a Christian's and a Churchman's spirit, may derive valuable aid in providing for the people's accommodation.

Seats to be regulated with regard to the Lord's Table.

First, if he considers the character of peculiar sanctity, which the Church attaches to the holy table, and the reverence with which she would impress her people for the solemn ordinance to which it is consecrated, and her solicitude for their continual participation in the holy communion, he will be cautious of occupying the body of the sacred building

with such a congeries, whether of seats or pews, as may shut out the holy table from the notice of the congregation on their entrance into the Church: rather by means of a central avenue through the nave, he will allow their minds and their thoughts to be directed at once to the sanctuary, whither, in the due course of the service, they will be invited to "draw near with faith, and to take that holy sacrament to their comfort." He will be cautious, also, of arranging the seats of the congregation so that their backs may be turned to the holy table; but will rather enable them to direct their faces toward it, after the example of the primitive, as well as of our own national Church.

And to the composition of a congregation.

Again, when the Ecclesiastical Architect considers the composition of our congregations, wherein there meet together "high and low, rich and poor, one with another," all in order to the worshipping of the same common Father through the same common Redeemer, he will endeavour to make his provisions, so far as possible, commensurate with the exigencies of all. And, whilst he shows such regard as is properly presumed to belong to men of superior quality and station, he will not be fain to lavish, for the ostentatious indulgence of the opulent few, space which might be beneficially bestowed for the comfort and improvement of the low and indigent many.

What sort of pews objectionable.

Again, it will occur to the reflection of the considerate architect, when he thinks of the purposes of religious worship for which Churches are built, that such purposes are not best answered by spacious rooms, inclosed with lofty partitions, and secluded from common observation, however convenient they may be for concealing the apathy of the indevout, the slumbers of the indolent, the playfulness of the young, the sallies

of the witty, and the whispers and smiles of the gay and fashionable; and he will be rather studious of substituting seats, obvious to popular notice, where the Christian brotherhood may mutually join in open and hearty expression of their common worship.

Provisions for kneeling.

Lastly, on considering the prescribed forms of worship, especially the form of "meekly kneeling on our knees," the architect will be desirous of accommodating his structure to an observance of that form. No Church can be built as a Church ought to be, unless it contain facilities for kneeling. Those who are well acquainted with the interiors of Churches, will probably concur with me in opinion that such facilities are not commonly found. Devout individuals indeed make such provisions for themselves; but I speak of the means provided in this respect for the general use of a congregation. Whilst, however, I state what I believe to be the fact, I would be understood as employing the language rather of lamentation than of censure. In the practical detail of Ecclesiastical Architecture it seems to me that there is no more difficult problem, than the providing of a congregation with satisfactory means for kneeling. In an Appendix to their history of pews, the Cambridge Camden Society have gone into their statisticks, which are well worthy of the attention of those who study the improvement of our Churches; and they have suggested forms, and dimensions, and arrangement of benches, such as they esteem the best calculated to supply the acknowledged defect.

Difficulty of making them.

Whether any material and extensive improvement may be thus wrought, is matter of interesting speculation. Impediments no doubt exist in both parts of the United Church;

Peculiar difficulty in Ireland.

some there are peculiar to this country, by reason of a habit which prevails among our congregations, who, in assuming the attitude of prayer, are accustomed to turn themselves half round in their places, and thus to lean their bodies over the backs of their pews, and to rest their knees, or a knee, upon the seats. This posture by no means satisfies the Church's directions of "kneeling," "meekly kneeling upon our knees." The position too is exceptionable: for it causes the congregation, in general, to turn their backs on the Lord's table. It likewise incommodes the occupants of the pew next behind, and interrupts their devotions, especially if such persons wish to direct their faces towards the holy table. Thus, together with additional cause for a desire to introduce improvement into our Churches, is suggested the additional difficulty of removing a bad habit in order to the substitution of a good one. Yet, in pursuit of a valuable object, we ought not to give way to obstacles, which watchful thought and diligence may overcome. Provision for kneeling is a subject in my mind well worthy of the attention of any Church Architect, or of any Church Architecture Society. And if we could have the happiness of striking out an eligible scheme, we should be doing something to deserve well of the Church.

Well worthy of attention.

8. But, Gentlemen and Brethren, I will detain you no longer, and for your kindness in allowing the discussion which has now been submitted to you, I pray you to accept my thanks, trusting that the sentiments which have been put

forward in this address, will have met with a favourable acceptance; and that you will not have deemed your time and thoughts misspent on such formal topicks as the direction of our Churches, the material and position of our baptismal fonts, the distinction between the several parts of our sacred edifices, the sanctity of the chancel, the situation and decent equipment of the Lord's table, the most appropriate and becoming provisions for the use of the minister during his celebration of divine worship, and the most eligible accommodations for the congregation. In the attention bestowed by Moses on the framing of the tabernacle, and by Solomon on the building of the temple, nor less in the care of the Apostle, St. Paul, that "all things should be done in a seemly and due order" by the members of the primitive Christian Church, I perceive an example and a warrant for the devotion of our minds to inquiries such as these. The Church of Christ universal, our own national Church, in particular, has been careful in regulating, by definite provisions of place, as well as in other respects, her celebration of God's worship. Such local provisions of our own Church it has been my present object to lay before you, as our indispensable guide in the pursuit of the object for which we are associated. For to my mind the Scriptural maxim, that "obedience is better than sacrifice," is as applicable to us in our pursuit of Architectural improvement, as in our path of religious and moral duty: so that with whatever excellence of style we might erect or improve our ecclesiastical edifices, and with whatever beauty and grace we might adorn them, we should fail of duly discharging the office of a Church Ar-

Recapitulation of topicks.

Scriptural examples for such inquiries.

In Church Architecture Societies conformity due to the Church.

chitecture Society, unless we conformed our views of Architecture, together with our doctrine and ritual observances, to the principles and instructions of the Church.

CHURCH ARCHITECTURE

ILLUSTRATIVE OF THE

FORMER ERRORS OF THE CHURCH.

CHURCH ARCHITECTURE

ILLUSTRATIVE OF THE

FORMER ERRORS OF THE CHURCH.

IN

AN ADDRESS

TO THE

DOWN AND CONNOR AND DROMORE

CHURCH ARCHITECTURE SOCIETY,

MARCH 7, 1843,

BY THE PRESIDENT.

..... "It shall be publickly taught and preached by all, that the cross, and image of the crucifix, and other images of the saints, in memory and honour of those whom they represent, and their places and relicks, ought to be worshipped by processions, kneeling, bowing, incense, kissing, oblations, illuminations, pilgrimages, and all other modes and forms whatsoever used in the times of us and our predecessors, on pain of incurring the guilt of heresy."—*Constitution of Archbishop Arundel.*

"They (the churchwardens) shall (with the approbation of the ordinary of the place) see that all rood-lofts, in which wooden crosses stood; all shrines, and all coverings of shrines, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition, be clean taken away and removed."—*97th Irish Canon.*

CHURCH ARCHITECTURE

ILLUSTRATIVE OF

THE FORMER ERRORS OF THE CHURCH.

GENTLEMEN AND BRETHREN,

IN a former paper an attempt was made to unfold the mind of the Church, concerning the interior structure and distribution of her parochial edifices, in connection with her regulations for publick service. Before the Reformation, as her regulations were widely different, so likewise were her architectural provisions, which at that time were much modified, or in some cases abolished altogether. On these topicks information is derivable, partly from historical records, and partly from such remnants as still exist, however mutilated and imperfect. In a scientifick view they deserve the curiosity and investigation of gentlemen of cultivated minds and liberal pursuits: in a theological or ecclesiastical view they still more deserve the attention of Christian gentlemen and Churchmen, forasmuch as they supply palpable evidence of the practical corruptions which had crept over the Church, and of the expurgation which, under God's blessing, was at that period effected. It will not then, I trust, be out of place or time, if I specify some of these corruptions in her

Study of Church Architecture, its theological value.

unreformed state, as incorporated with our ecclesiastical architecture: endeavouring to illustrate the subject by such examples, as have fallen within the sphere of my inquiries: examples, which are not to be regarded merely as detached curiosities, but as types of the several classes which they exemplify. For it is a valuable caution which Thomas Fuller introduces into his "History of Waltham Abbey;" "Condemn not this our *como-graphie*, or description of a country town, as too low and narrow a subject, seeing in some sort the history of Waltham Church is the Church History of England, all parishes in that age being infected alike with superstition. Nor intend I hereby to renew the memory of idolatry, but to revive our gratitude to God for the abolishing thereof, whose numerous trinkets here ensue."*

In pursuance then of this general purpose, I proceed to specify, from our old English and Irish churches, the most striking architectural features which are connected with theological errors: not dwelling, however, on the theology of the subject, but enlarging rather on its architecture, by reciting examples and referring you to engraved specimens, so far as I am able, from historical, topographical, and scientifick works. If such an enumeration be of less interest perhaps, and, it may be, somewhat tedious, in the hearing of these remarks, I would fain hope that it may be more useful and satisfactory, should it please you to adopt them for perusal.

Particular features in our old Churches.

* History of Waltham Abbey, in Essex, by Thomas Fuller, the Curate thereof. London, 1655.

1. At the entrance into the Church was formerly placed, by construction or excavation in the wall, a vessel, niche, or basin, for holy water; wherewith each member of the congregation, on stepping over the threshold of the sacred building, might sprinkle or cross himself: and a similar provision was made at the entrance of the several chapels contained within the Church. This was one of the multitudinous superstitious rites with which the Romish Church had overlaid the ordinances of the gospel, inventing her own means of grace and blessing: so that, amongst other extraordinary and supernatural effects of this superstition of holy water, a Bishop of Down in the twelfth century is said to have cured a man of madness by this medicine. I do not mean to descant on theological arguments upon this or other topicks, but the character of this may be estimated by the defence, which, in answer to Ridley's preaching against the superstition of holy water, was set up and maintained by Gardiner, who contended that "a virtue might be in water as well as in Christ's garment, St. Peter's shadow, or Elisha's staff;" and affirmed his belief, "that the invocation of the name of God might give such a virtue to holy water, as well as to the water of baptism." "For Ridley's answer to this," observes Bishop Burnet in his History of the Reformation, "I never saw it; so these things must here pass without reply: though it is very probable an ordinary reader will, with a very small measure of common sense and learning, see how they might have been answered."*

Holy water niches.

Superstition connected with them.

With respect to the vessel itself, Fuller in his History of

* Burnet's Hist., vol. ii., p. 22. Oxf. Edit., 1816.

Waltham Abbey, describes one as "a stock of brass for the holy water;" "which," he adds, "by the canon must be of marble or metal, and in no case of brick, lest the sacred liquor be sucked up by the spunginess thereof." And Mr. Britton, in his Architectural Dictionary, describing a "stoup," as "a basin for holy water, in a niche at the entrance of a Catholic," he should have said a Romish "Church," informs us, that "in the will of Thomas Beaufort, Duke of Exeter, in 1426, is mentioned a "holi-water *stoppe* de argento pro aqua benedicta cum aspersorio de argento."

Description of them.

In Churches built in England and in Ireland before the Reformation, such vessels for holy water were commonly to be seen, and many such are still in existence. An engraving of one is introduced into the 13th plate of Rickman's English Architecture, showing "a stoup in the wall of the aisle," as a general exemplar of this provision. Specifick instances occur in Carter's Ancient Architecture of England, Part I., of holy water basons from Gloucester Cathedral; from Rumsey Church, Hampshire; from Great Gidding, Huntingdonshire; and from the Abbey Church, Hexham, Northumberland, in Plate xxxii.: of holy water niches, from Egham Church, Surrey; from the Priory Church of Hexham, Northumberland; from Hitchendon Church, Buckinghamshire; from Longueville Church, near Peterborough; from the Priory Church of Abergavenney, Monmouthshire; and from Burford Church, Oxfordshire, in Plate lviii; and from Glastonbury Abbey, and Salisbury Cathedral, in Plate lxxvi. Specifick instances of holy-water niches may likewise be found in his second part, Plate xxiii., from Trinity Church, Coventry; from the remains of a Chapel at Malmesbury, Wiltshire; and from the Abbey Church of

Specimens.

St. Alban's. * Mr. Bloxham, in his "Principles of Gothic Ecclesiastical Architecture," gives a curious example of a stoup, near the west door, Oakham Church, Rutland, within an obtuse-pointed niche. The basin, somewhat injured at the edge, is hexagonal at the top; but at the lower part the sides converge, and meet in a point below.

2. Of these basons, or niches, some were intended for the purpose already mentioned, namely, for the use of those who had just entered the church, or were just leaving it, that they might dip their hands in the holy water, and sprinkle it or cross it on their persons; whilst others, under the appropriate names of *piscinæ*, *lavacra*, or *lavatories*, were appended or excavated either in the chancel, or against the south wall, contiguous to an altar. "The piscinæ, or niches, usually seen on the south side of the altar," as observed in a note on "Ecclesiastical Topography," (article Harmondsworth,) "have, in general, been improperly called basins or stoups for holy water; till one or two modern antiquaries gave them the true name of piscinæ." Notwithstanding Mr. Carter's extensive acquaintance with Ecclesiastical Architecture, which has enriched our libraries with one of the most valuable books upon that subject, he appears to have been not fully aware of, at least he has not accurately marked, the distinction between

Piscina, Lavacrum, or Lavatory.

* Ancient Architecture of England, by John Carter, F.A.S. London, 1795. Folio. Parts I. and II., not completed.

the holy-water stoup and the lavatory. The specimen from Great Gidding is of the former sort: most of the others, represented in the examples just cited, are of the latter. Of this a finely carved specimen may be seen in the 14th plate of Kendal's "English or Gothic Architecture." And examples, various and beautiful, of eight others are given in Britton's "Architectural Antiquities," p. 75, from St. Cross, Hants; from Salisbury Cathedral; from Trinity Church, Coventry; from St. Alban's, Hertfordshire; from Barnack Church, Northumberland, from Dorchester, Oxfordshire; from Cobham, Kent; and from Norwich Cathedral.

Distinguished from the Holy Water Stoup.

These piscinæ, or lavatories, were constructed with a cavity, or perhaps a double cavity; perforated, or provided with a small hole in the centre of one or of each, to carry off the water which had been used for the washing of the priest's hands, and for rincing the chalice, and for other purposes connected with the Lord's Supper, but of a more superstitious character. Contrary to the practice of our Reformed Church, who directs the immediate consumption of the consecrated bread and wine, a portion was reserved by the Romish Church for the use of the sick and other absent persons; for solemn processions; for ceremonious elevation and adoration. But if by time or accident, such reserved portion became corrupt or unfit for use, it was cast into the piscina, and carried off by the channel provided for that purpose. Another of its purposes was, that if a fly or a spider should fall into the chalice before the consecration of the host, it was to be thrown, together with the wine, into this receptacle: but should such an accident happen after the consecration, the insect was to be burnt over the piscina, and

Its construction.

And uses.

then thrown down the channel, which conveyed it to a hollow within the wall. The "Ecclesiastical Topography" notices these particulars, in its accounts of South Mimms and Harmondsworth, Middlesex, in each of which a piscina remained at the date of its publication in 1811.* Several other instances are specified in Neale's Views of Churches: and a very curious and ancient piscina, or rather *benetier*, as he observes, meaning thereby a stoup for holy water, in the south aisle of the Church of St. Alban's, is the subject of a vignette tail-piece to the account of that Church.†

Exemplified.

In Ireland, as in England, it is to be presumed that these provisions were common: in pursuance of a constitution of Robert Winchilsea, Archbishop of Canterbury, in the reign of King Edward the First, cited in Dr. Bullingbroke's Ecclesiastical Law, directing, amongst other furniture of churches and chapels, "a vessel for the blessed water;" and according to a canon of Archbishop Comyn, in a provincial Synod of Dublin about the year 1186, reported by Harris in his edition of Ware's History, "That a Lavatory of stone or wood be set up, and so contrived with a hollow, that whatever is poured into it, may pass through and lodge in the earth; through which, also, the last washings of the priest's hands after the Holy Communion may pass." But from the utter desolation of the old parochial churches, it is difficult to specify Irish examples, unless as they occasionally occur in the less dilapi-

Legal directions for it.

* Ecclesiastical Topography; collection of 100 Views of Churches in the Environs of London. Wm. Miller, Albemarle-street, 1811.

† Views of Collegiate and Parochial Churches in Great Britain, by John Preston Neale and John Le Keux, with descriptions. 2 vols. London, 1824.

dated ruins of the monasteries. At Christ Church Cathedral, Dublin, at each side of the door of the north transept, there was, not long ago, a niche for holding the stoup in which the holy water was contained; but, in consequence of later alterations of the building, not now distinguishable.

Examples in Ireland.

On examining Archdall's Monasticon Hibernicum, and Grose's Antiquities of Ireland, I do not find many of such remains represented in engravings, or specified by description. Some instances, however, are noted: as of "an octagonal inverted cone for holy water," in a chapel of Court Abbey, in the County of Sligo; and of "a bason for holy water, in the thickness of the wall, on the left entrance of the door" of the church of Bennada Friary, in the same county; and of a stone in the east wall of the Abbey of Aghaboe, in the Queen's County, "hollowed and shaped like an inverted cone, with eight grooves, supposed to be for holy water." Of these "inverted cones," however, the purpose may have been, that they should serve for lavatories, rather than as basons or stoups for holy water. And the same opinion may, perhaps, be entertained of the several provisions which Sir Richard Hoare, in his "Tour in Ireland,"* describes as existing in the Abbey of Holy Cross, in the County of Tipperary: "an excavation," namely, "on one side of the nave, for the reception of holy water;" and a niche in each of two chapels in the northern and southern transepts respectively, which he also mentions as intended "for the reception of holy water," though their situation would rather point them out as really designed for lavatories. Of these niches it is observable that no notice is taken by Archdall

* Published by Miller, Albemarle-street. London, 1807.

or Grose, though each of them describes the Abbey with some minuteness.

3. In connection with the piscina, it will be here in course to mention a small square recess or cupboard, generally unornamented, within the east or north wall of the chancel. This recess was called sometimes a *locker*, and sometimes an *almery*, or by abbreviation an *ambre*, or *aumbry*, the latter term having apparently originated in the custom of depositing in such recesses *alms* for the poor. Its general use was for the security of the furniture belonging to the altars.

The Aumbrey, or Locker.

In Bedfont Church, Middlesex, as described in "Ecclesiastical Topography," the author relates, that "in the south wall of the chancel, immediately over the communion rails, is a small square cavity, once probably used for keeping some of the sacred utensils." And a note upon the passage adds, that "this was the sacrarium or almery, and might have been used as a deposit for books, or to preserve the chalices and silver cruets used in the celebration of mass: such an one, above or near a piscina, was generally appropriated to the reception of the ciborium," the pyx it should be, "or vessel containing the eucharist for the sick, which was consecrated from time to time, as the use or staleness of it might require."

Its use.

Several examples of the ambrey are delineated in Plate lviii. of Carter's Ancient Architecture: for instance, from a religious edifice, since de-

Delineated examples.

stroyed, adjoining St. Helen's Church, Bishopsgate-street, London; a second from the same edifice; another from Crickhowel Church, Brecknockshire; a fourth, from the crypt of Gloucester Cathedral; and a fifth, from a chapel by Martin's Tower, in Chepstow Castle, Monmouthshire. Dr. Ledwich notices "a small tabernacle for utensils," in the east wall of the Abbey of Aghaboe, in the Queen's County.* Such a recess does, I suppose, still exist, at least it did about twenty years ago, in the east end of Killaloe Cathedral; and it has been recently recalled to my recollection, that, when I became Bishop of that diocese, about three years earlier, on finding near the communion table such a convenient cavity, I appropriated it as a temporary depository for the unconsecrated bread and wine for the communion, which it is my practice to place on the holy table at the period defined by the Church, before the Prayer for the Church militant, together with the alms collected at the offertory.

I would here notice incidentally, that a recent writer, in a work intituled "Anglican Church Architecture," has stated, that "the Anglican Church, in accordance with the practice of antiquity, has injoined that the priest himself is to place the elements reverently upon the communion table; and therefore, by the side of the altar there should be a small table, called a Credence, for the reception of the bread and wine, previous to their being consecrated, or a niche may be made in the south wall of the chancel and used for the same sacred purpose." Upon this statement I wish to observe, that from the above-cited injunction of the Church

Table of Prothesis, or Credence.

* Mason's Statistical Account of Ireland, vol. i., p. 38.

it does not follow, of course, that "there should be either a small table or a niche provided for the reception of the bread and wine" at the time in question: for they might be prepared in the vestry, and reverently brought up to the priest, together with the alms and other offerings, by the churchwardens, or other persons appointed for the collection, and so be humbly presented by him and placed upon the holy table.

Different modes of having the bread and wine at hand for placing on the Lord's Table.

But, secondly, I wish to observe, that, as there is some ambiguity or absence of definite direction on this occasion in the Church's injunction, the case is one which ought not to be decided by the dictum of an architect, however respectable in his profession, but falls within that order "concerning the Service of the Church," which directs, "that forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer and Administration of the Sacraments; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book." Thus the solution of such a question as that before us is to be referred, not to architectural, but to episcopal authority. And I may add, that, on occasions of such reference being made for my opinion, my advice has been for the clergyman to regulate his practice by local circumstances: *either* causing "the bread and wine" to be brought to him, as well as "the alms

Doubts thereupon to be solved by the Bishop.

and other devotions of the people," at the appointed time *or* previously depositing them near at hand, on a small table for instance, as is always done in the church of the parish where I reside, or in a recess such as I found useful and commodious in Killaloe, having been in the old time probably an aumbrey, if not a provision for this very purpose.

By the aumbrey, considered according to its etymological signification, as a repository of alms for the poor, or according to its use as a receptacle for the utensils of religion, provided, as in the instance just specified, those utensils be unexceptionable, no offence is offered to the mind. But our estimation of it will be regulated by the character, superstitious or otherwise, of the articles committed to its custody.

Utensils deposited therein.

Amongst other articles, therefore, not needful to be particularised, the following shall be submitted to your consideration, as communicating their offensive nature to the place in which they were deposited.

Examples of Romish superstition.

Such was the missal, the book which contained all things belonging to the service of the mass: the manual, the book which contained all things belonging to the Romish ceremonies, the hallowing of holy water, and the ordering of processions, in which the cross was elevated and carried about in superstitious pomp: the censer, for fumigating and perfuming the church with sweet incense: the lamps and lights, to be borne before the host with a little bell, when the priest went with it to a sick person, and this to be carried before the priest by some officer, if any such was at hand; if not, the priest to hang them both on his arm, if he went on foot; but, if on horseback, then to hang them about the horse's neck: a little bell, for the purpose

just mentioned, and another to be rung at the altar at the elevation of the host, that the people might be warned to reverence it with due veneration: the *pyx*, or box wherein the host or body of Christ was preserved and carried: the holy bread, kept after consecration for administering it to the sick: the vessel for holy water, not that which was fixed in the church, but another for carrying the holy water abroad, for several purposes of alleviating distresses and averting dangers, for which it was thought a sovereign and effectual remedy: the *pax* for the holy kiss; namely a piece of wood or metal, bearing the figure of Christ, and solemnly tendered for all the people present at the mass to kiss, thence called *osculatorium*, or the *pax*, whereby it was supposed that they, in mark of peace and amity, kissed one another: a book of hymns, with others of conjurations and of Church legends: chrismatories, or vessels for the preservation of the consecrated oil and chrism used in baptism, confirmation, and extreme unction: reliquaries, or conservatory vessels and boxes of gold, silver, ivory, or crystal, for keeping the relicks and ashes of saints and martyrs: basins, cruets, &c. From many other examples of Romish superstition in our Church furniture and utensils, I have selected these as convenient illustrations of the use to which the ambry was probably applied.

Sacristy and its contents.

4. The *sacristy*, too, or vestiary, or separate apartment, for the safe custody and preservation of the larger consecrated articles for religious worship, and of the sacerdotal vestments in their

needless and ostentatious multiplicity, seems to require a brief transient attention. Amongst these may be enumerated the books containing several offices, as that of the sprinkling of holy water, and the proceeds of the mass, and generally directions for the right manner of saying and performing holy services: the cross, for being raised aloft, and carried abroad, one of the objects of processional worship, at the circumgestation of the host: ensigns, or banners, to be paraded in such processions: robes and garments for the images to be dressed withal, often of great cost and curiosity: vestments for the priests, of various names, descriptions, and uses, so ambitiously diversified in their materials and decoration, so fancifully pranked and purfled with embroidery of gorgeous colours, so profusely overcharged and encumbered with tissue of gold and silver and jewellery, as to far exceed the decent ornaments of Christian ministers: whose rich and sumptuous apparel, indeed, was more in harmony with the idolatrous and superstitious rites of heathenism, than with the beauty of holiness which becomes the spiritual worshipper of the true God. And so abundantly stocked were the sacristies with these and other corresponding ornaments of the Churches, that, when the season of spoliation came, not only was the king's exchequer greatly enriched by the sale of jewels, plate, and cloth of tissue, but, as Dr. Heylyn relates, in his History of the Reformation, "Many private men's parlours were hung with altar-cloths, their tables and beds covered with copes instead of carpets and coverlids;" insomuch that "it was a sorry house, and not worth the naming, which had not somewhat of this furniture in it, though it were only a fair large cushion made of a cope or altar-cloth, to adorn their windows, or make their chairs appear to have somewhat in

them of a chair of state:"* to such an immoderate and irrational extent had the Romish fondness for the external "quality, the pride, pomp, and circumstance" of ceremonial religion been indulged and pampered in the Anglican Church.

5. Before leaving the altar we may notice a sort of structure, which in some churches was suspended over it, being an ornamented canopy, supported by four pillars at the corners of the altar, and formed into arches after the manner of a turret, with veils and curtains, so as to constitute a species of tent or tabernacle, for a covering of the altar and its appendages.

Canopy at the altar.

Turris gestatoria, *umbraculum*, and *ciborium*, were names which distinguished this over-canopying fabrick about the altar. Of the last name, being of Greek origin, and indeed only the Latin form of the Greek κιβώριον, the meaning is not discoverable in the common lexicons; but in Suicer's Thesaurus Ecclesiasticus one of its significations is *monumentum*; and it may be remarked, that in Don Leucadio Doblado's letters from Spain, an architectural structure, similar, apparently, in a great degree, to the one in question, and for similar purposes, is described by the appellation of the *monument*. Mr. Britton, in his Architectural Dictionary, briefly describes the ciborium, with a reference to Du Cange's Glossary; and observes, that "a mere canopy or baldaquin was usually substituted for it in the Eng-

Or Ciborium.

* History of the Reformation of the Church of England. By Peter Heylyn, D.D. 1674. P. 134.

lish churches:" and in Archdeacon Todd's edition of Doctor Johnson's Dictionary, a baldaquin or baldachin is defined to be a piece of architecture in form of a canopy, supported with columns, and serving as a covering for the altar. It properly signifies a rich silk, and was a canopy carried over the host."

By some persons the canopy and the host have been confounded: and the name of *ciborium* has been applied to the *pyxis*, or *pyx*, the box wherein the host or consecrated wafer was placed and preserved: "the body of Christ," as the wafer was believed to be, in its natural state, which was thus venerated with idolatrous adoration, when suspended from the canopy or deposited on the altar below. The distinction between the two is obvious. And from a curious contemporary manuscript, quoted in Neale's "Views of Parochial Churches," which relates many interesting particulars of the religious ceremonies observed in the Church of the Holy Trinity, Melford, Suffolk, the following appears to describe the structure and use of an English ciborium:—"Upon Palm Sunday, the blessed Sacrament was carried in procession about the church yard, under a fair canopy, borne by four yeomen. The procession coming to the church gate, went westward; and they with the blessed Sacrament went eastward: and, when the procession came against the door of Mr. Clopton's Ile, they, with the blessed sacrament, and with a little bell and singing, approached at the east end of our Lady's chapel, at which time a boy, with a thing in his hand, pointed to it, signifying a prophet, as I think, sang, standing upon the Tyrret, that is, on the said Mr. Clopton's Ile door, *Ecce Rex tuus venit, &c.*: and then all did kneel down, and then, rising up, went and met the Sacrament, and so then went singing into the church,

Its structure and use.

and coming near the porch, a boy, or one of the clerks, did cast over among the boys flowers and singing cakes," &c.

Rood-loft.

6. Receding from the altar towards the nave, we pass under the situation, for we may in vain seek the perpetuated existence, of the *rood-loft*, one of the most lamentable instances of the intended hallowing, but the real desecration and profanation, of our ancient churches.

In the Saxon language, the word *Rode*, or *Rood*, signifies a cross: and, as it was an usual oath to swear "by the mass," so also it was to swear "by the rood," as a thing equally sacred. "The Rood," says Mr. Staveley in his "History of Churches," following herein the account of Dr. Fuller in his "History of Waltham Abbey," "The Rood was an image of Christ upon the cross, made generally of wood, and placed on a loft made for that purpose, just over the passage out of the church into the chancel. Out of this mystery, they say, that the church represents the Church Militant, and the chancel the Church Triumphant: and those which will pass out of the former into the latter, must go under the rood-loft; that is, they must go under the cross, and suffer affliction. This rood was not compleat without the images of the Virgin Mary and St. John, one of them standing on the one side, and the other on the other side, of the image of Christ: in allusion to that of St. John in the gospel, Jesus, on the cross, 'saw his mother, and the disciple standing by whom he loved'" . . . . . "These holy roods," adds Staveley,

Its description, situation, and meaning.

"were of great esteem, and many miracles were pretended to have been done at and by them."* They were furnished with a curtain, which ran upon a rod of iron before the rood.

The Rood of Grace, at Boxley.

One of the most famous of these, he goes on to say, was that of Boxley, in Kent. This was commonly called "the Rood of Grace:" and to it, as Bishop Burnet relates in his "History of the Reformation," "many pilgrimages had been made, because it was observed sometimes to bow, and to lift itself up; to shake, and to stir head, hands, and feet; to roll the eyes, move the lips, and bend the brows: all which were looked on by the abased multitude as the effects of a divine power. These were now publickly discovered to have been cheats; for the springs were showed, by which all these motions were made. Upon which John Hilsey, then Bishop of Rochester, made a sermon, and broke the rood in pieces."

In Archdall's "Monasticon Hibernicum" there is a record which appears to have reference to this appendage of our ancient churches, by a mention of the daily celebration of mass, at the priory of Kells, in the "roode-chapel." But however this be, and general as was the existence of the rood-lofts, concerning which Churchwardens' accounts, before the Reformation, abound with entries, those structures were so completely demolished and swept away at the Reformation, that very few and small, if any, remains of them are discernible, and and no intire example is in being; although, in some cases, tradition has preserved, or accident discovered, the passage by which they were ascended. Thus, when Mr. Warton wrote

Small remains of Rood-lofts.

* The History of Churches in England, by Thomas Staveley, Esq., late of the Inner Temple. London, 1712.

his "History of Kiddington" in 1783, a few steps of the rood-loft remained. And thus we learn from Neale's "Views of Parochial Churches," that in the wall of the north aisle of Marlborough church, Wiltshire, are appearances of there having been formerly a staircase, leading to the rood-loft." And in that of Lowestoffe, Suffolk, "at the entrance of the chancel was formerly a rood-loft, the ascent to which was discovered a few years since by the accidental falling of some stones from one of the buttresses, on the south side of the nave." The steps to the rood-loft, which formerly was over the screen of the chancel in Sabridgeworth church, Hertfordshire, are now remaining in the north aisle: and those which, about a century ago, conducted the visitor to the rood-loft of Haseley church, Oxfordshire, have been since observed. By an article in the British Magazine for March, 1843, I am informed, that in the Church of St. Mary Magdalene, at Monkton, in the isle of Thanet, Kent, "two lofty Norman piers, with reeded capitals, support the arch between the nave and chancel; into which corbels, that remain perfect, have been inserted to support the rood-loft." A wooden screen, perforated, in the Gothic style, and in compartments, separates the nave from the chancel of Little Malvern Church: and "nearly over it, extending from wall to wall," as described by Neale, "is a beautifully carved beam, exhibiting foliage, finely relieved and under-cut." It has occurred to me, that this may probably be a remnant of the rood-loft. I take this occasion for expressing my concern, that any modern writer, as I have noticed in the publications of more than one Architectural Society, in particularising the different parts of our churches, should prefer the phrase "Rood-screen" to that of the "Chancel-screen,"

Rood-screen — objection to the term.

which, in speaking with reference to the three last centuries, is certainly the more proper phrase. In fact, the rood-screen, if ever properly so called, has ceased to have a being as such since the destruction of the rood-lofts, which was commenced early in the reign of King Edward the Sixth: for, as cited by Brand's Popular Antiquities from Howe's edition of Stowe's Chronicle, "The 17th of November, 1547, was begun to be pulled down *the Roode in Paule's Church*, with Mary and John, and all other images in the Church; and then the like was done in all the Churches in London, and so throughout all England, and texts of Scripture were written upon the walls of those churches against images," &c. Many of the rood-lofts, however, were not taken down in England, till late in the reign of Queen Elizabeth. Of the destruction of one of these, Fuller gives an account in his History of Waltham Abbey: and the hearty good will with which he records, in 1656, the transaction of 1558, will find its echo in the hearts of all and each of us: "If then, there, living and able, I hope I should have lent a helping hand to so good a work, as now I bestow my prayers, that the like may never in England be set up again."

Demolition of Rood-lofts.

7. But besides those which, from their elevated station in the rood-loft, attracted the admiration and reverence of the assembled worshippers in the nave below, there were numerous other *images* provided for in the structure, and forming important appendages, of our religious edifices. These, indeed, were ordered by our

Images in Churches.

ecclesiastical laws. "Images in the Church," according to a constitution of Archbishop Winchelsea, in the reign of King Edward the First, "and the principal image in the chancel (namely, of the saint to whom the Church is dedicated), shall be provided at the charge of the parish." And by a constitution of Archbishop Arundel, in the reign of King Henry the Fifth, it was decreed, "None shall bring into dispute the determination of the Church concerning the adoration of the glorious cross, the worship of the images as saints, or pilgrimages to the places or relicks of the same: but it shall be publickly taught and preached by all, that the cross and image of the crucifix, and other images of the saints, in memory and honour of those whom they represent, and their places and relicks, ought to be worshipped by processions, kneeling, bowing, incense, kissing, oblations, illuminations, pilgrimages, and all other modes and forms whatsoever used in the times of us and our predecessors, on pain of incurring the guilt of heresy."

Their authority.

8. Such, in the first place, were the *images of our blessed Lord*, whether in connection with others, after the manner of the group in the rood-lofts, for "these images," as Staveley observes, "were also sometimes placed without, over the entrance into the church;" or standing apart by themselves. Of these it may suffice to select one only, which, having been previously renowned for its holy qualities, was made the instrument of a notable false miracle in the early part of the

Images of our Saviour.

reign of Queen Elizabeth, during the struggle between the Romish and the Reformed faith. I allude to a transaction which is thus narrated by Strype, in his life of Archbishop Parker:—

In pursuance of the Queen's instructions, "the Litany," he says, "was sung in English in Christ Church, Dublin. This gave great offence to some of the Popish zealots, reckoning aright that the use of the mass was in danger of being laid aside in that cathedral. Something, therefore, was to be done, now or never, to keep the reputation of the old superstition: and a miracle was to be shown in the said church the next Sunday, when the lord-lieutenant, the archbishop, and the rest of the privy council were there at service.

Remarkable example of one in Dublin.

"There was in that cathedral an image of Christ in marble, standing with a reed in his hand, and the crown of thorns on his head. And while service was saying before this great assembly, blood was seen to run through the crevices of the crown of thorns, trickling down the face of the crucifix. The people did not perceive it at first; therefore some who were in the fraud cried out to one another, and bade them see how our Saviour's image sweat blood! Whereat several of the common people fell down, with their beads in their hands, and prayed to the image. Vast numbers flocked to the sight; and one present, who indeed was the contriver, and formerly belonged to the priory of this cathedral, told the people the cause; namely, 'That he could not choose but sweat blood, whilst heresy was then come into the church.' The confusion hereupon was so great, that the assembly broke up. But the people still fell upon their knees, thumping their breasts; and particularly one of the aldermen, and mayor of the city, whose name was Sedgrave,

and who had been at the English service, drew forth his beads and prayed with the rest before the image. The Lord Sussex and those of the privy council hastened out of the choir, fearing some harm.

"But the Archbishop of Dublin, being displeased, caused a form to be brought out of the choir, and bade the sexton of the church to stand thereon, and to search and wash the image, and see if it would bleed afresh. The man soon perceived the cheat, observing a sponge within the hollow of the image's head. This sponge one Leigh, sometime a monk of this cathedral, had soaked in a bowl of blood; and early on Sunday morning, watching his opportunity, placed the said sponge, so swollen and heavy with blood, over the image's head within the crown; and so, by little and little, the blood soaked through upon the face. The sponge was presently brought down, and showed to these worshippers: and some of them cursed Father Leigh, who was soon discovered, and three or four others that had been contrivers with him.

"The Archbishop, the next Sunday, preached in the same church before the lord-lieutenant and the council, upon 2 Thess. ii. 11, 'God shall send them strong delusions, that they should believe a lie:' exposing the cheats, who openly stood there, with Father Leigh, upon a table before the pulpit, with their hands and legs tied, and the crime written on their breasts. This punishment they suffered three Sundays, were imprisoned for some time, and then banished the realm. This converted above one hundred persons present, who swore they would never hear mass more.

"And further, upon the 10th of September, 1559, the Archbishop caused this image to be broken down, although he himself had caused it to be set up at his coming to that

see, after it had been pulled down once before by George Browne, the former archbishop in King Edward's time."

Such is the account of this monstrous imposition given by Strype; who goes on to relate—

"The contents of this did Archbishop Corwen write in a letter to Archbishop Parker, who was glad thereof, by reason that the clergy were debating at this present, whether images should stand in the churches or no; the Queen herself being indifferent in this matter, and rather inclinable to them. But this letter, which the Archbishop showed her, wrought on her to consent for the throwing of the images out of the churches, together with many texts of Scripture, which our Archbishop and other divines had laid before her for the demolishing of them."*

Images of the blessed Virgin.

9. Such again were the *images of the blessed Virgin*, occasions of gross idolatry, and instruments of shameless imposture. Out of innumerable examples in England may be noticed "an huge image of our Lady at Worcester, that was had in great reverence; which," as Bishop Burnet relates, "when it was stript of some veils that covered it, was found to be the statue of a bishop;" and another in the diocese of St. David's, "which drew most pilgrims and presents in those parts, being an image of our Lady with a taper in her hand; which was believed to have burnt nine years, till one forswearing himself upon it, it went out; and was then much reverenced

* Strype's Life of Archbishop Parker, vol. i., pp. 182, 183.

and worshipped." In Ireland may be noticed the images of the virgin mother, with the child Jesus, erected in Christ Church Cathedral, and wearing a crown, as represented by a wood-engraving in the first volume of the Dublin Penny Journal; another beautiful image of the Virgin, with the child in her arms, in the abbey which bore her name in the same city; another in the abbey of Trim, in the county of Meath, and another in that of Irrelagh, or Mucruss, at Killarney, in Kerry, and another in the Dominican monastery of Youghal in Cork, and another, of which a curious wood-engraving in given in the Irish Penny Magazine, in the monastery of the Holy Trinity, at Loughkee in Roscommon, all gifted with miraculous endowments; and another of the same character at Kilcorban in Galway. Concerning the last of these, namely, that which was worshipped in the chapel, called the chapel of the Blessed Virgin of the Rosary, at Kilcorban, Burke, in his history of the Dominicans, gives the following citation from Heyn:—"The frequent miracles which God performs through that statue, daily confirm the Catholics in the true faith, and in the worship of the queen of heaven."*

Exemplified.

10. Such again were the *images of saints*, "the books of the laity," as they were wont to be called: of saints, "beyond number, numberless," but specially the principal image, or the image of that saint to whose memory the church was dedicated. "Touching

Images of Saints.

* Archdall's Monasticon, pp. 167, 147, 577, 303, 289, 82.

these images" says Staveley, "of Christ, the Apostles, Evangelists, Patriarchs, Martyrs, Saints, Doctors, Virgins, Heaven, Hell, the Resurrection, Purgatory, and so forth; there was great variety and curiosity as to their position, habits, and ornaments; and the Roman ritualists have taken much pains to discover and unfold the mysteries and significations of all." Meanwhile, of these objects of ignorant idolatry, our Homily thus speaks in the language of indignant reprobation:—"Our churches stand full of such great puppets, wondrously decked and adorned; garlands and coronets be set on their heads, precious pearls hanging about their necks; their fingers shine with rings, set with precious stones; their dead and stiff bodies are clothed with garments stiff with gold. You would believe that the images of our men saints were some princes of Persia land with their proud apparel, and the idols of our women-saints were nice and well-trimmed harlots, tempting their paramours to wantonness: whereby the saints of God are not honoured, but most dishonoured; and their godliness, soberness, chastity, contempt of riches and of the vanity of the world, defaced and brought in doubt by such monstrous decking, most differing from their sober and godly lives. And because the whole pageant must thoroughly be played, it is not enough thus to deck idols, but at last come in the priests themselves, likewise decked with gold and pearl, that they may be meet servants for such lords and ladies, and fit worshippers of such gods and goddesses. And with a solemn pace they pass forth before these golden puppets, and fall down to the ground on their marrow bones before these honourable idols; and then, rising up again, offer up odours and incense unto them, to give the people an example of double idolatry, by

Their variety.

Reprobated by the Homily.

worshipping not only the idol, but the gold also and riches, wherewith it is garnished,"*

11. Together with the numerous images, which were objects of veneration in our churches, must be noticed the numerous *altars*, which were erected therein for the celebration of the holy mystery of our Lord's body and blood. As no one of our churches was without an altar, so many were furnished with a number of them: and both in England and in Ireland, all our Cathedrals had several altars in each of them, and many of our rural churches had two, three, or more; of which one was most highly esteemed and called the High Altar, the others being of less dimensions, and dedicated to some particular saint or purpose.

Multiplying of altars.

"In the Cathedral Church at Canterbury," says Staveley, "there were no fewer than five and twenty altars, as W. Sumner hath discovered in his Antiquities. And Matthew Paris gives a particular of several altars, dedicated by one of the Abbots, Robert, I think, in the Church of St. Alban's. Mr. Dugdale, in his History of the Cathedral of St. Paul's, enumerates a multitude of altars in that church, with their respective furniture. And for the number of altars in the Church of Durham, see the Book of the ancient rites and monuments of that place, and such like of others." York Minster is related to have contained forty

Exemplified.

* Homilies, Oxf. Edit., 1802. Third Part against Peril of Idolatry, p. 219.

altars. But the general fact of this multiplying of altars in the same Church is too notorious to need further exemplification.

Instances in Ireland.

Two or three examples also may suffice for the multiplication of altars in the sacred edifices of Ireland. The Cathedral of Clonfert, as Sir James Ware records, was famous for its seven altars. In Ballintubber Abbey, in the county of Mayo, according to Mr. Grose, there are two chapels on each side of the chancel, under the eastern window of which is the great altar; and there are altars also in the little chapels.* At the entrance of the monastery of Quin, observes Bishop Pococke, as quoted by Mr. Archdall, "one is surprised with the view of the high altar entire, and of an altar at each side of the arch of the chancel. To the south is a chapel with three or four altars in it, and a very Gothic figure, in relief, of some saint.† Sir James Ware informs us also, that at a great synod, holden in 1157, for the purpose of consecrating the Church of Mellifont, in the county of Louth, at which were present the Archbishop of Armagh, then apostolick legate, and divers other princes and bishops, amongst numerous rich gifts to the abbey were included a chalice of gold for the high altar, and holy ornaments for nine other altars in the same church.‡ A still greater number has been recorded in the Church of Galway, wherein were the following chapels and altars:—1. The high altar of St. Nicholas, in the choir. 2. The altar of Jesus Christ, in the chapel of Christ judging. 3. The altar St. Michael, in the chapel of the Guardian Angels. 4. The

* Antiquities of Ireland, by Francis Grose, Esq., vol. i., p. 41.

† Archdall's Monasticon, p. 54.

‡ Sir James Ware's History of the Bishops of Ireland, p. 59.

altar of St. Major, in the ancient chapel of the Lynches. 5. The altar of the Blessed Mary, in the new and great chapel of the Blessed Mary, under the title of the Blessed Mary, mother of God. 6. The altar of St. James. 7. The altar of St. Catherine, in her gilt chapel. 8. The altar of Saint John the Baptist, joined to the column of the pulpit. 9. The altar of St. Bridget. 10. The altar of St. Martin. 11. The altar of the Blessed Sacrament in the chapel dedicated to it. 12. The altar of St. Anne, in her chapel. 13. The altar of St. Patrick, in his chapel, originally dedicated to him. 14. The altar of the Holy Trinity, in its chapel. These fourteen chapels and altars are specified by a modern historian of the town,* as a criterion for estimating the magnificence of the church of Galway before the Reformation: and he adds the remark, that in almost all of these, the same time was often employed for the celebration of divine service; a sort of service, you will agree with me, which, consisting of masses for the dead, private solitary masses, celebrated by the priest alone, were neither conducive to God's honour, nor to the maintenance of sound religion, nor to the edification and well being of God's people.

Celebration of divine service at them.

12. We pass on to the *shrines of the saints*, which were in fact both their sepulchres and their monuments. It is in the former character that we are now concerned with them, or as being the repositories

Shrines of Saints.

* Hardiman's History of Galway, p. 246, note.

of the mortal remains of canonized persons, and, as such, objects of reverence and devotion with the superstitious, who visited them in pilgrimage, and of great emolument to the clergy, by whom they were attended.

"This part of the church, called the Presbytery," as we read in Neale's account of the Abbey church of St. Alban's "was considered the most sacred. . . . . In the centre of this sanctuary, as the most attractive object, was formerly placed the splendid shrine of their canonised patron, distinguished as the first martyr in England. The precise spot is now marked by a marble slab, thus inscribed:—

S. ALBANUS VEROLAMENSIS
ANGLORUM PROTO-MARTYR
XVII JUNII. CCXCVII.

Six hollow places denote where the staves of the canopy over the shrine were originally fixed. This was an object upon which the ingenuity of artists was then displayed in its greatest extent. The shrines were usually placed in an insulated and conspicuous situation near the High Altar: this of St. Alban, according to history, somewhat resembled an altar tomb, with a lofty ornamented canopy, supported on pillars over it, representing the saint lying in great state, thus to receive the homage and adoration of all true believers. It contained the very coffin in which his bones were deposited, inclosed in another case, having on the sides embossed figures in precious metals, showing the chief acts of St. Alban's life. At the head, towards the east, was a large representation of the crucifixion, between the statues of Mary and John, greatly ornamented with jewels. At the feet, in front of the choir, was represented the Virgin Mary, with Christ in her

arms, seated on a throne, highly enriched with precious stones. The pillars were formed like open towers, and were all of plate gold, while the inside of the canopy was covered with crystal stones. It was erected by Symond, the 19th abbot, about the year 1180, under the direction of Master John, a goldsmith and very excellent artist. Matthew Paris, the historian, who lived one hundred years after, says, that he had never seen 'a shrine more splendid and noble than that at St. Alban's.'"

Profitableness of shrines.

How profitable these superstitious erections were to the ecclesiastical bodies which they belonged to, is matter of historical record. The most memorable is that of Thomas à Becket, called St. Thomas of Canterbury the Martyr, which is related by Bishop Burnet to have been "the richest shrine in England." "For three hundred years he was accounted one of the greatest saints in heaven, as may appear from the accounts in the ledger books of the offerings made to the three greatest altars in Christ's Church in Canterbury. The one was to Christ, the other to the Virgin, and the third to St. Thomas. In one year there was offered at Christ's altar, £3 2*s*. 6*d*.; to the Virgin's altar, £63 5*s*. 6*d*.; but to St. Thomas's altar, £832 12*s*. 3*d*. But the next year the odds grew greater: for there was not a penny offered at Christ's altar, and at the Virgin's only £4 1*s*. 8*d*.;

Especially of Thomas à Becket's.

but at St. Thomas's, £954 6*s*. 3*d*. By such offerings it came that his shrine was of inestimable value. There was one stone offered there by Lewis VII., of France, who came over to visit it in a pilgrimage, that was believed the richest in Europe. . . . . The day of raising his body, or, as they called it, of its translation, being the 7th of July, was not only a holy-day, but

every fiftieth year there was a jubilee for fifteen days together, and indulgence was granted to all who came to visit his shrine: as appears from the record of the sixth jubilee after his translation, in the year 1420; which bears, that there were about an hundred thousand strangers came to visit his tomb. . . . . By such arts they drew an incredible deal of wealth to his shrine."

Principal Shrines in England.

Some of the principal shrines now remaining in England, although divested of their treasures, are stated by Mr. Kendall to be, those of King Edward the Confessor, at Westminster; of Bishop Cantilupe, at Hereford; of St. David, now ruinous, in the Cathedral of St. David's: of St. Werburgh, mutilated, at Chester; and of St. Frideswide, at Oxford. These, he adds, are costly monuments of stone, with the exception of St. Frideswide's, the material of which is wood.

Irish Shrines.

In Ireland Mr. Archdall has noticed an usual practice of "building small oratories, and arching that part in which the shrine of the saint, or other sacred deposit was placed." He commemorates the depositing, and the subsequent destruction, of the shrine and reliques of St. Canice at Aghaboe: of Skrine, an ancient town in the county of Meath, he says, that "in former times it was called *Scrinium Sti Columbæ*, from the shrine of that saint:" and he speaks of another Skrine, in the county of Sligo, *Scrinium Sancti Adamnani*, so called, I presume, from a similar cause: and he notices the preservation of the remains of St. Jarlath, at Tuam, in a chapel called Temple-na-scrin, that is, "the Church of the Shrine." The Abbey of Ardboe derived particular holiness from its preservation of the remains of St. Colman: and the interment of St. Ibar, in the monastery of Begery, procured the like esteem for the place

where his reliques continued to be honoured.* A modern journalist, also, in a periodical publication which contains much curious information on subjects of ecclesiastical and topographical antiquity (the Dublin Penny Journal, vol. i., p. 148), among other specimens of early art, refers, above all, to the shrine of St. Manchan, at Tuam; as "a work which the annalists call the most beautiful piece of art ever executed in Ireland, and which may still be mentioned as evidence of the extraordinary excellence to which the arts of carving and jewelling were carried previously to the extinction of the ancient Irish monarchy."

Reliques of Saints.

13. The *reliques* of the saints are connected with their shrines by a natural concatenation, for they were connected together, at least so they were professed to be, in reality. I use the qualifying phrase "professed to be:" for the shrine did not always contain that which was alleged; as was proved in the case of Becket, for when the King resolved "both to unshrine and unsaint him at once, his skull, which had been much worshipped, was found an imposture: for the true skull was lying with the rest of his bones in his grave." However, there was a general connection between the shrine and the reliques: and within the gorgeous monuments, such as hath been just described, were inclosed portable parts, called *feretra*, which contained the reliques of the saint; and which were moved and exhibited

Feretra, or portable parts of Shrines.

* Archdall, pp. 148, 588, 569, 637, 298, 678, 733.

to the publick, and carried forth with ostentatious pageantry, and in ceremonious procession, on certain solemn festivals.

Reliquaries.

But, besides these shrines, the churches were supplied with vessels and boxes made of gold, silver, ivory, or crystal, for preserving the reliques and ashes of saints and martyrs. Many churches boasted of their custody of some of these sacred remains: and according to the eminence of the holy men or women, to whom they once belonged, and to the multitude and quality of the cures wrought by them, or reported to have been wrought, they acquired a proportional reverence, and became places of religious resort for the superstitiously devout.

Character of Reliques.

Of the character of these reliques, and of the fraud and imposture which had been practised for deluding men to the reception of them, it may be useful, and it will be sufficient, to select a few examples. It might chance, as Bishop Latimer says, for a man "to visit pigs' bones instead of saints' relicks."*

In England.

A liquid showed at Hales, in Gloucestershire, for the blood of Christ, in a vial of crystal, proved to be the blood of a duck, renewed weekly by the priests, and exhibited to their no small gain. Our Lady's girdle was shown in eleven several places, and her milk in eight. Three heads of St. Ursula were announced in three several depositories. And the teeth of St. Apollonia, propounded as remedies of the toothache, being gathered together, proved enough to fill a bushel. At Reading was preserved an angel with one wing, which brought over the spear's head that pierced our Saviour's side. At St. Edmunsbury were found some of the coals that roasted Saint

* Latimer's Sermons, I. 34., edit. 1758.

Lawrence, the pairings of St. Edmund's toes, St. Thomas à Becket's penknife and boots, with as many pieces of the cross of our Saviour as would make a large whole cross.

And in Ireland.

Meanwhile to these proofs of craft and credulity in England, counterparts are not wanting in the memoirs of the Irish Church. Notwithstanding the instrument of our blessed Lord's suffering had been increased and multiplied far beyond its real dimensions even in England alone, fragments of it gave celebrity to several of the sacred edifices of Ireland, especially to the Cistercian Abbey of Tracton, in the County of Cork, and to the priory of Kilmainham near Dublin; and supplied occasion for the erection near Thurles, in the county of Tipperary, of another Cistercian abbey, with the name and in honour of the "Holy Cross." Together with innumerable reliques of other saints, the Cathedral of Christ Church, Dublin, possessed the girdle of the Blessed Virgin, and some of her milk; a part of the cloak wherein our blessed Lord lay in the manger, as well as of the manger itself; a thorn of the crown of our Lord Jesus; some of the bones of St. Peter and St. Andrew the Apostles; and portions of the sepulchre of the Virgin Mary, and of the sepulchre of Lazarus. Other places were also sanctified by similar native acquisitions. The hand of St. Ruadhan, preserved in a silver case in the abbey of Lorrah, and a piece of a bone of one of St. Kieran's hands in the cathedral of Clonmacnoise, sufficed for impressing on each a stamp of peculiar reverence: and a single tooth of St. Patrick gave a name and dignity to the church of Clonfeakle, "the church," as the name signifies, "of the tooth."*

* Archdall, p. 79, 221, 658, 170, 667, 33. Ware's Bishops, p. 166.

14. But there is another topick, not much known, although of considerable curiosity, connected with our ancient tombs and sepulchres, to which our attention may be briefly directed.

Easter Sepulchre.

In the History of Waltham Abbey, Fuller observes, "Having the perusal of the Churchwardens' accounts, wherein their ancient expenses and receits are exactly taken, fairly written, and carefully kept, I shall select thence some memorable *Items*, to acquaint us with the general devotion of those days." And accordingly, under "Anno 1542, the 34th of Henry the Eighth," he inserts, "Imprimis: for *watching the sepulchre*, a groat;" and thereupon remarks, "This constantly returns in every yearly account, though what meant thereby I know not. I could suspect some ceremony on Easter-eve, (in imitation of the souldiers watching Christ's grave), but am loath to charge that age with more superstition than it was clearly guilty of." And again, under "Anno 1554. Mariæ primo," recounting "Church alterations in the reign of Queen Mary," he writes thus: "Item, for watching the sepulchre, eightpence. Thus the price of that service, but a groat in King Henry's days, was doubled."

Watching the Sepulchre.

It may seem strange that Fuller, writing about the year 1656, should express himself thus doubtingly on this topick, the rather as Hamon L'Estrange, in his "Alliance of divine offices," writing about the same time, relates, "There was a tradition amongst the Jews, that Christ should come again upon Easter-day at midnight, about the hour of his resurrection, upon which ground St. Hierom conceived the tradition continued, 'that on Easter-eve the people should not

Origin of the custom.

be dismissed before midnight, as waiting for Christ's coming.' The like is attested by Theodorus Balsamon, limiting the practice to those only who were 'of the devouter sort.' A relick of which custom," adds L'Estrange, "remained in this Church until the first Reformation, implied in that ceremony of setting up the *sepulture of Christ*, and *watching of the sepulchre*, frequently mentioned in the ritual monuments of those times." And agreeable to this is a question in the Articles of Visitation by Bishop Ridley, in 1550, "Whether there was any sepulchre on Good Friday?"

Several particulars of this practice are recited in the Rev. S. Denne's Addenda to Dr. Ducarel's Histories of Lambeth Palace and Parish: and, with reference to the same practice, we are told by Mr. Brand, in his "Popular Antiquities," that it was customary in the Popish times to erect, on Good Friday, a small building to represent *the sepulchre of our Saviour:* that in it was placed the host, and that persons were set to watch it both that night and the next: that this ceremony was used in remembrance of the soldiers watching our Saviour's sepulchre: and that, early on the following morning, the host being taken out, Christ was said by the priest to be risen: "*Surrexit, non est hic.*" These particulars are severally attested by the ancient annual church disbursements of St. Mary at Hill, in the city of London, and from the churchwardens' accounts at Reading, which specify payments for materials for making, and for waking or watching, the sepulchre. In 1551 it appears to have been sold, for the accounts state certain receipts for "the sepulcher, and for the toumbe of bricke." This was in the reign of King Edward the Sixth:

Particulars of it.

but in 1558 there occurs a charge of another payment "for watching of the sepulchre." Queen Mary had meanwhile succeeded to the crown; and her reign, and with it, we presume, the Popish practices which she cherished, having been revived, were prolonged till near the end of that year.

In many of our churches these sepulchres were sometimes of a temporary erection; and in small ones they consisted of a wooden chest only. But besides these more humble fabricks at the parish charge, there were others superior in costliness, appearance, and durability, provided for this Easter ceremonial. According to the "Hints of the Cambridge Camden Society on the Practical Study of Ecclesiastical Antiquities," such provision consisted of "a recess, generally shallow, under an obtuse or broad ogee-arch, rising about three feet from the ground. They usually occur on the north side of the chancel, but often in Kent, Sussex, and Hampshire, on the south: and may be found of all degrees of magnificence, from the plain oblong recesses in the Weald of Sussex, to the gorgeous sculpture representing the resurrection, in Heckington, Lincolnshire." One is noticed as existing in Granchester Church, Cambridgeshire: and it is observed, that "they are almost invariably of decorated date."

Recesses for the purpose.

The same authority states, that "sometimes an altar-tomb, on the north of the altar, especially in the Tudor age, served as an Easter sepulchre;" and cites a curious example from East Wittering, Sussex. In pursuance of which statement may be added, as collected from the work intituled "Ecclesiastical Topography," London, 1811, that "in general use was the tomb of some Rector, or especial benefactor, expressly so intended at its construction."

Altar-tombs used for it.

Of some of the foregoing particulars an example may be found from the church of the Holy Trinity, Melford, Suffolk, in the Clopton Chantry, or Chapel, upon the north side of the chancel, in Neale's Views. Above the entrance to the vault is represented the sepulchral monument of John Clopton, Esq., who died in 1497. The arch is open from the chantry to the chancel, and under it is the slab which was always used on Good Friday for the raising of the sepulchre. Of this custom an account is given by Roger Martin, Esq., of Melford Place, who lived in the time of the Reformation, and who relates many interesting particulars of the religious ceremonies observed at this Church. "In the quire," he says, "there was a fair painted frame of timber, to be set up about Maunday-Thursday, with holes for a number of fair tapers to stand in before the sepulchre, and to be lighted in service time. Sometimes it was set overthwart the quire, before the high altar, the sepulchre being always placed, and finely garnished, at the north end of the high altar: between that and Mr. Clopton's little chapel there, in a vacant place of the wall, I think upon a tomb of one of his ancestors, the said frame with the tapers was set near to the steps going up to the said altar. Lately it was used to be set up all along by Mr. Clopton's ile, with a door made to go out of the rood-loft into it."

Remarkable example.

An engraving from a monument in Stanton Harcourt Church is supposed by the Oxford Architecture Society to represent an Easter sepulchre. However this may be, there can be little doubt that to this purpose was applied a monument in the Church of South Mimms, Middlesex, which is described in the "Ecclesiastical Topography," as a singular kind of altar

Other examples.

tomb, with a canopy and low pointed arch, supported by four balustrade pillars, with carved work and Corinthian capitals, lengthening below the table of the tomb into round shafts with rings. The front of the lower part is ornamented with double quatrefoils, in two of which are the initials R. H. Tradition is silent as to the owner; but the age and style of the tomb accord with the death of Robert Hill, Vicar here in 1538." For the like purpose, as stated in the same work, "against the north wall of the Church of Stanwell, also in Middlesex, is an altar-tomb of grey marble, beneath a canopy formed by an obtuse gothick arch, above which is a cornice of quatrefoils. The inscription, arms, and figures, with which it was once ornamented, have been torn away. It was for Thomas Windsor, Esq., 1486. His will is printed in Collins's Peerage, and contains many curious particulars, besides express injunctions for setting up the tomb, here described. He directs it to be made 'of a competent height, to th' intent that yt may ber the blessid body of our Lord, and the Sepulture at the time of Estre to stand upon the same.' Of the tapers employed at his funeral, two are afterwards directed to be burnt before the Sepulture of our Lord at Easter, and the other to augment the light before the image of the Virgin Mary. Other lights are also mentioned before the Rood and image of the Trinity." A similar clause to that which injoins the setting up of Windsor's tomb, occurs in the will of Thomas Lord Dacre, in 1531, copied in Dugdale's Baronage, ii., 244. "He directs that a tomb shall be erected in the parish church of Hurst Monceaux on the north side of the high altar, whereupon should be placed *the Sepulchre of our Lord:* and also, to furnish lights for the same Sepulchre, an hundred pounds should be employed in tapers of ten pounds weight a-piece,

to burn about it, when an honest priest should sing there for his soul by the space of seven years." Of the double use of these canopied tombs on the north side of the chancels of our churches these are memorable examples: memorable, indeed, in both respects; whether they be regarded as superstitious ceremonies in dramatical representation of one of the most awful occurrences in the history of our holy religion; or as means suggested by self-interest, and adopted by ignorant but well-meaning devotion, for the expiation and forgiveness of sin.

Evils of the custom.

15. An unscriptural and unwarranted method of procuring expiation for sin, to which indeed the proposed method itself is a stimulant and a protection, is connected with another article in our ancient churches, which I purpose to specify for your consideration. I allude to the *confessional*, a sort of structure, which is thus described by a well-known writer, Mrs. Radcliffe, in her romance of "The Italian," as existing in the Church of the Black Penitents, near Naples, in 1764. It was composed "of oak or some very dark wood, adjoining the wall; and consisted of three compartments, covered with a black canopy. In the central division was the chair of the confessor, elevated by several steps above the pavement of the church: and on either hand was a small closet or box, with steps leading up to a grated partition, at which the penitent might kneel; and, concealed from observation, pour into

Confessionals.

the ear of the confessor the consciousness of crimes that lay heavy on his heart."

Structures like this, in their general features, have been found, and, in some instances, still exist within the sacred buildings both of England and of Ireland. I have a vague recollection of having seen one many years ago in one of the English Cathedrals; but my memory is imperfect, and I have not been able to identify the fact by research; although at Norwich Cathedral, a low vaulted apartment in the Jesus' Chapel, now the Chapter-room, still preserves the name of the confessionary or confessional. Nor can I refer to any other example of an English confessional: unless it be to that which is said to be within an enriched circular arch in the wall of the south aisle of Great Malvern Church, Worcestershire, which, however, in the opinion of others, is nothing more than a recess once occupied by an ancient tomb;* or to that which is said to remain to the north of St Mary's Church in Warwick, of exquisite design; beyond which, rising by five steps very much worn, is the confession seat, very obscure, yet very curious; where, through the partition wall is an oblique square hole to the choir, through which confession was made. But as to the real use of this apartment and aperture, antiquaries are not agreed.†

Supposed examples in England.

The general absence and oblivion, in later times, of these appendages to our churches may be explained perhaps on

* Neale's Views.

† Description of Collegiate Church and Choir of St. Mary, Warwick, 1818, p. 23. Historical Account of Leamington and Warwick, 1817, p. 59.

the very probable hypothesis, that they were not incorporated with the fabrick, being in fact of comparatively recent introduction, forasmuch as secret auricular confession was not established till a short time before the Reformation. As Bishop Hall affirms in his "Old Religion," (Works, ix., 274, edit. 1808) "This bird was hatched in the Council of Lateran, anno 1215; fully plumed in the Council of Trent; and now lately hath her feathers imped by their modern casuists." Thus, as the practice of secret confession grew up and became matured, provision should seem to have been made for its observance: and a commodious part of the Church was furnished with a confessional, or more if needed, not of masonry, I apprehend, but of cabinet work, such as hath been already described: for the term "confessional," or "confessionary," seems to be properly applied, not to any apartment of the church, but to the inclosure or seat provided for the priest. Such appears to have been that of which Mr. Addison says, in his "Remarks on Italy," (Works, v., 160, edit. 1804) that "in one of the churches at Milan he saw a pulpit and a confessional, very finely inlaid with *lapis-lazuli*, and several kinds of marble, by a father of the convent." Such appear, also, to have been the other confessionals, of which he speaks in Roman Catholick countries, as having seen over them Latin texts of Scripture for inscriptions. And such I understand to be the wooden boxes, or closets, which in Roman Catholick countries at the present day go under the name of "confessionals," several of which are sometimes to be seen in the same church. But whatever may have been their material, position, and structure, their existence is notorious, and the purposes which they served no less abundant in evil.

Why not easily ascertained.

In Ireland "confessionals" of masonry are said to exist, as reported in the following citations from Mr. Archdall's Monasticon, and Mr. Grose's Antiquities. In his Account of the County of Down, in 1744, Mr. Harris says, that in the Church of Saul, near Downpatrick, "are two small vaulted rooms of stone, yet intire, about seven feet high, six feet long, and two feet and a half broad, with a small window placed on one side;" and he adds, "perhaps these small chambers were confessionals." As to some cases, however, mentioned in Archdall's Monasticon, and in Grose's Irish Antiquities, the conjecture is more probable. Thus in Moyne and in Rosserick, neighbouring friaries in the county of Mayo, there is said to be "in each a closet of hewn stone, for two confessors to sit in, with a hole on each side for the persons who confess to speak through." At the Abbey of Aghaboe, in the Queen's County, is "a little cell, made in the thickness of the wall, capable of containing a single person: it is arched over, and the ribs arise from four pillars, and on the west side is a stone seat. This is a curious confession-box, into which the priest entered by a Gothick door on the north side of the church, and in which he was invisible to the penitents. A circular aperture from it opened into the churchyard." And at Hore Abbey, Tipperary, "there is a small arched room which was a confessionary, as there are niches in the wall with holes for the penitents." By a writer in the Statistical Survey of Ireland, it is supposed that several very small churches, the ruins of which remained at Adamstown, in the county of Wexford, were the mere confessionals of every little cluster of houses in the neighbourhood.*

And in Ireland.

* Mason's Statistical Survey, vol. i., p. 4.

16. Sir Richard Hoare, in his Tour in Ireland, speaks of Adair Abbey, in the County of Limerick, as having "its nave and choir decorated with many sepulchral niches and confessionals:" and of the Church of Youghal, in the county of Cork, as containing, "on the south side of the eastern window, under which stood the altar, three tall and one small arch, the latter being nearest to the altar. I have before," he adds, "taken notice of similar arches at Adair, &c., which I suppose to have been *confessionals* in the time of Popery." I submit it, however, as a more likely supposition, that the small arch near the altar in Youghal Church was for a lavatory, and that the others were for such seats, or sedilia, as were very usually constructed in that part of our old churches. The only specimens of these, which still remain in this diocese, are in the ruinous Abbey Church of Inch: although in Harris's time, about a century ago, the south side of the old Church of Portaferry contained "three niches, covered like the heads of so many stalls in some ancient choirs." In Carter's Ancient Architecture, Plate lviii. represents three seats for priests in Allwalton Church, Huntingdonshire; and Plate lxxiii., three in Staindrop Church, Durham; and the like from the Churches of Melford and Stratford-on-Avon are engraved in Neale's Views. But such seats are frequently found in the south wall of the chancel of English Churches, although they have been differently accounted for by our antiquaries. In the greatest portion of instances the number does not exceed three; in others, but those rare, it has been found to be as high as four, five, ten, or even sixteen. In such cases as the last they have been supposed to be for the accommodation of the brethren of some re-

Sedilia, or Seats near the Altar.

Their probable use.

ligious house, to which the Church belonged. But in ordinary cases of the smaller numbers, they seem to have been designed for the use of some of the officiating ministers at certain periods during the celebration of mass.

In any case, however, and considered in connection either with the practice of auricular confession, or with the monastick institutions of the middle ages, or with the celebration of the mass, these provisions are monuments of the erroneous religion of our forefathers: and, wherever they still exist, they may be useful in awakening our memories to a due sense of a system of doctrine and worship repugnant to the faith and practice of the primitive Church of Christ, as well as to the truth of God's written word. Two sets of sedilia, each accompanied by a lavatory, have been recently discovered under coats of plaster, one in the Church of St. Mary, Meysey Hampton, Gloucestershire, and the other in that of St. Andrew's, Chesterton: and engravings of them have been published as vignettes by the Cambridge Camden Society, in Numbers IV. and V. of the Illustrations of Monumental Brasses. And an engraving of a piscina, sedilia, and sepulchral recess, in Great Haseley Church, has been put out in the Oxford Society's Memoirs of Gothick Churches. All these choice productions are valuable, as elegant and beautiful works of art, and as memorials of ecclesiastical antiquity. But the value of these, and of similar representations, is infinitely enhanced by the opportunity which they afford of directing the observer's mind to a proper examination of the theological and ecclesiastical questions with which they are connected, and of guarding him against any deviation from a right judgment and conduct. In this, as in other cases, our wisdom and our safety is to learn and follow the mind of the Church. To

Examples of former errors.

adopt bygone and obsolete practices, which she has relinquished and which she does not countenance in their revival, is neither safe nor prudent; nor would the ecclesiastical antiquary be commendable, if he should endeavour to innovate on the allowed usages of the Church's ministers since the Reformation in their attendance on the Lord's Table; and, putting them forward under the novel or strange appellations of "the Celebrant, Gospeller, and Epistler of our Reformed Liturgy," should propose to seat them in the abdicated and long-unoccupied, for the most part the ruinous, obliterated, and forgotten, in all cases the antiquated, unauthorised, and unrecognised "sedilia of the Priest, the Deacon, and the Subdeacon of the unreformed rite;"* or of "the missal sacrifice," as Bishop Latimer tersely and more aptly denominates it, to which every appearance of a return should be earnestly deprecated and vigilantly avoided.

Objections to reviving obsolete and unauthorised practices.

17. The last object of superstition to which I would advert, in association with our ancient Church Architecture, is the *Church Bell*, to which, in common with its obvious and useful purposes, certain supernatural powers were attributed; such as those of allaying tempests, dispersing the winds, restraining evil spirits and wicked men: as expressed in the following distich,

Church Bell.

* Ecclesiologist, vol. ii., p. 90.

which I select as one of several inscribed upon bells in old time,—

> Funera plango, Fulgura frango, Sabbata pango,
> Excito lentos, dissipo ventos, paco cruentos.*

Old superstitions concerning it.

To indue bells with such virtues, it was an ordinary practice, on the first raising, to hallow them by a solemn baptism, after the manner of the baptism of infants. And, to mention no more instances, in the beginning of the reign of Queen Mary, when Popery was again gaining the ascendant, Dr. Tresham, a canon of Christ's Church, Oxford, caused the great bell there to be new cast, and christened by the name of Mary: "much comforting himself," as Dr. Heylyn relates, "with the melodious sound thereof, when it toll'd to mass."†

Examples in Wales and Ireland.

"Of all people," says Mr. Staveley, "I find the Irish, and next them the Welsh, to have the most superstitious opinion of bells. We read of St. Gildan's bell, consecrated by the Pope, and sent to St. Cadoc, for men to swear by; of St. Iltutus's bell, and the miracles done by it; of St. David's bell, and the curing of the King of Dublin by applying it to his cheek." And Mr. Archdall, in his Monasticon, describes the bells of St. Senan, St. Nenn, and St. Evin, which were preserved respectively in the islands of Inniscatery, and Inis M'Saint, and in the Abbey of Monasterevan, and regarded with the utmost religious veneration. Giraldus Cambrensis, as cited by Mr. Staveley, relates that in his time, the twelfth

* Staveley, p. 227.

† Heylyn's History of the Reformation. London, 1674. P. 194.

century, "in the country of Lagan there was a bell, which, unless it was specially conjured, and tied fast every night by its possessor, would be found the next day in a Church a great way off, whence it was said to have been first brought: the Irish having an opinion that this bell had a true sense of its right owner." And my most illustrious predecessor, Bishop Jeremy Taylor, gives a large account of the sanctity ascribed to a particular bell in his time, for which, by reason of its extent, I must be satisfied with referring you to the preface to his "Dissuasive from Popery," or to the first volume of my History of the Church of Ireland. We are, in these days, little likely to apply such bells as we may possess to any superstitious uses: and I trust that no imputation of a Romeward tendency will be attached to the wish, that every parish church in the diocese were possessed of a bell, whereby the minister might, as the Rubrick directs, call his "people to come and hear God's word and to pray with him:" or even to the extended wish, that many other churches amongst us were possessed of such a peal as those of Hillsborough and Drumbo.

Profit of foregoing illustrations.

18. Such, Gentlemen and Brethren, are the particulars wherein I have seen occasion for illustrating the Church's earlier deviations from rectitude, by a reference to the condition of her material fabricks. The course pursued is one in which I trust that you will concur with me in opinion that the pursuits of the architectural student may be profitably directed, and in which some of you will perhaps be inclined to direct

your inquiries, imperfectly as I am conscious of having treated the subject with little more assistance than such as could be derived from my scanty collection of architectural books. For, that I may adopt, with some variety of application, the words of our Church Historian, "Let none say, that it is vain to look after the cobwebs, when the besom of Reformation hath swept them away: seeing the knowledge of them conduces much to the understanding of that age." (Fuller's Church History, Book iii., p. 16.)

Correction of former abuses.

The abuses now palpably brought before you, have been, since the Reformation, corrected in the Church by the injunctions of our Sovereigns, by the articles, canons, and formularies of the Church herself, and by the enactments of the legislature: by no one ordinance more satisfactorily than by the 97th Canon of the Church of Ireland, which was designed "to abolish all monuments of superstition," and which ordered that the Churchwardens "shall, with the approbation of the ordinary of the place, see that all rood-lofts, in which wooden crosses stood; all shrines, and all coverings of shrines, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition, be clean taken away and removed."

Utility of Church Architecture Societies.

Under the influence of these counteracting powers, the instruments of a corrupted religion, which have been now reviewed, no longer violate the Church's practice, however they may be contemplated in the records of Ecclesiastical History, or in the material fragments which still survive the general extirpation. However contemplated, they are calculated, whilst they excite and gratify a spirit of liberal curiosity, to animate us with gratitude to Almighty God for our deliverance from

such corruptions, and with a more ardent affection for our reformed church. And I venture to conclude with the observation, that no persons are more likely to cherish an intelligent and reasonable sense of the excellence of pure religion, than you, Gentlemen and Brethren, who are associated in the honourable fellowship of the Down and Connor and Dromore Church Architecture Society.

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